The Missionary Herald

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WHAT THE AMERICAN AMBASSADOR SAYS OF THE AMBASSADORS OF CHRIST IN TURKEY

HENRY MORGENTHAU
30 EAST 42ND STREET
NEW YORK

March 18, 1916.

Dr. Edward Lincoln Smith,
Secretary, American Board of Commissioners
for Foreign Missions, 287 Fourth Avenue,
New York City.

My dear Doctor:-

A residence of over two years in Turkey has given me the best possible opportunity to see the work of the American missionaries and to know the workers intimately.

Without hesitation I declare my high opinion of their keen insight into the real needs of the people of Turkey. The missionaries have the right idea. They go straight to the foundations and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built. The missionaries are the devoted friends of the people of Turkey and they are my friends. They are brave, intelligent and unselfish men and women. I have come to respect all and love many of them.

As an American citizen I have been proud of them. As an American Ambassador to Turkey I have been delighted to help them.

With kindest regards,

Yours very sincerely,

Henry Morgenthau

Turkey's Desperate Plight

LATEST advices from Turkey indicate that while the situation in the eastern part of the empire is somewhat relieved and, as elsewhere noted, repatriation of Armenian refugees is being begun in the wake of Russian successes, at Constantinople and in the western part of Asia Minor conditions are still very dark and threaten to become darker. There is widespread and increasing suffering for lack of food and fuel. Famine prices prevail. At Brousa, Smyrna, along the shores of Marmora, and at Constantinople all races are in utmost distress. Typhus is spreading with high mortality. Turkish Red Cross and Red Crescent unite in appealing for relief funds from America, in answer to which appeal, it is good to learn, steps have been taken to send $50,000 at once.

Meanwhile, missionary interests are suffering in many places. Deportations continue in some sections. It is reported that Central Turkey College, at Aintab, is closed and that the native teaching staff has been deported. The hospitals at Konia, Mersine, and Adana have been closed because of quibbles as to their municipal permits. At last word comes that Adana Hospital has been reopened, though on what terms is not learned. Several more of the missionaries are said to be leaving Turkey for reasons not given, though there are hints that their departure is believed to be wise. Others waiting chance to get out of the country find no opportunity. Passage to and from the interior is quite blocked. All trains are now military trains, passenger service being discontinued.

If a break should transpire in diplomatic relations between the United States and Germany, the question rises, What would be the effect in Turkey: would she make Germany's cause her own and promptly expel or intern all Americans in the Ottoman Empire and seize all their property; or would she recognize that the United States is really her truest and most unselfish friend, and refuse to be drawn into complications with her? The situation, from every point of view, is tense and critical. It seems that something must happen soon. But what will it be and what will be its effect? It is a time to pray for Turkey. Nearly a hundred years of devotion, in life, treasure, and sacrificial service, have been poured forth in her behalf. The great harvest is yet to be reaped.

Leagued for Service

THE movement described in several articles in this issue, whereby some colleges of the Middle West are provoking one another to good works in the support of educational institutions and efforts in China, will be recognized as an event of deep significance. It is always fine to mark the stirring of the spirit of service among college students; the disposition to share advantages with those who lack. This impulse is seen at its highest in the proposal to convey to the impressionable and eager youth of China the best that Christian America affords in education and in life. To turn a stream of our young men and women who have caught the noblest ideals of their colleges onto the arid plains of Chinese materialism, and to support them with the money, the prayers, and the enthusiasm of their Alma Mater while they train to fresh and aspiring life the rising generation of Chinese, is a work of immeasurable blessing to both lands.

It offers one more way of binding together East and West; and a most influential way, as it unites the educated classes and the intellectual life of the two hemispheres. And there is involved a further coöperation that is gratifying, as colleges historically linked with our faith and order in the development of this country are brought together in the support of independent and yet related undertakings for the making of the new China.

The American Board is happy in the anticipation of the proposed partnership with these college forces in its

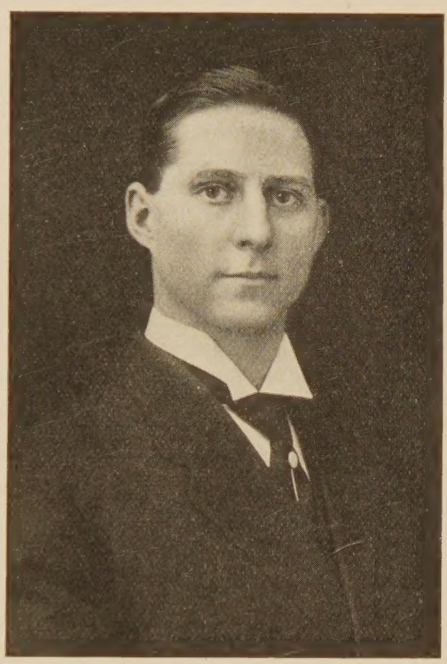
missionary enterprise in the East. We commend to our readers a careful attention to the articles setting forth the plans.

Celebrating the World's Best Book

SUNDAY, the 7th of May, completes one hundred years of life for the American Bible Society. During this time it has poured forth upon the world 115,000,000 copies of the Scriptures and portions of the Scriptures. It has printed them in many languages, dispatched them to many lands, and through a score of agencies and thousands of agents has distributed them among millions of earth's people. And it is still vigorously at work. It gains in power and scope with the years. 1915 was its best so far. The demand for the Bible is increasing; never was there such a market for it as today. This fact will give emphasis and inspiration to the celebrations which are planned for the centennial. It is proposed to make May 7 a Universal Bible Sunday, with appropriate services in churches and religious societies, not only in America, but wide over the mission field. In addition, appropriate celebrations are to be held in Washington, New York, and other cities. It would be well for pastors and others having the care of church services to correspond with the Secretaries of the American Bible Society, Astor Place, New York as to the various pamphlets and other publications available for centenary observances. Several of these publications deal with the circulation of the Bible in mission lands—China, Korea, Siam, the Philippines—and afford valuable glimpses into missionary extension or outreaching work in these fields.

A Tragic Death in Madura

THE April issue of the *Missionary Herald* contained the announcement of the death on March 4, from cholera, of Rev. Lawrence C. Powers, of Dindigul, Madura Mission. The same issue chronicled his marriage on February 9 to Miss Johanna Metzger, one of the staff of the Basel Mission, who had been most efficiently helping in the work of the Madura Mission while war conditions debarred her from going on with her own work. Mr. Powers was appointed to India in 1910, after having received a thorough educational preparation at the Universities of Illinois and Columbia and at Oberlin and Union Seminaries. His



REV. LAWRENCE C. POWERS

determination to be a foreign missionary dated back to his undergraduate days, or earlier, and he had made himself much beloved on the field. President Zumbro, of the American College in Madura, says: "Mr. Powers was one of our most promising younger men. With a fine intellect, entering splendidly into sympathy with the people of India, having a good mastery of the language and ability in organizing and in carrying out his plans, he will be sorely missed from our circle in Madura. And how hard for the young wife left so sadly alone soon after her marriage!"

Turkey by the Back Door

As events are moving, it looks as though American Board missionaries now in this country might reënter Turkey from the east rather than from the west. Following the victories of Russian arms and the capture of such cities as Van and Erzroom, the way has been opened for the return of many refugees from Russia. Representatives of the American Relief Commission are moving down from Tiflis and Erivan into the northeastern portion of Turkey, and are beginning to aid in the repatriation of the Armenians in that section. This work must necessarily be undertaken with great care and proceed slowly, that people be not left destitute and homeless in a land where they have nothing with which to restore their fortunes; but under capable oversight and with means of relief to start them in their new life, it is anticipated that thousands will be reëstablished soon in the regions from which they were driven.

Realizing this situation, the Prudential Committee of the American Board has approved the policy of seeking to send its missionaries into these localities, to begin by administering relief and with the expectation that they will then be able to broaden out into the regular lines of missionary work. It looks as though the time of reëstablishment and reconstruction was almost at hand, at least in the far eastern portion of what has been known as the Ottoman Empire. It need not be said that many of the missionaries detained in this country are eager for a way to be found for them to return, and will catch at the first chance of being sent back.

The Fellowship of His Sufferings

INDICATIONS come from many quarters that pastors made use of the recent Lenten season to touch the deepest springs of sacrifice and devotion among their people. Church calendars have borne the sign of this endeavor; themes for pulpit and midweek addresses reflected a similar purpose. A dozen Congregational ministers in Boston and its neighborhood ventured to address to the churches of their order in Greater Boston a call to prayer and self-denial in view of the extraordinary world situation, with Europe and large portions of Asia and Africa deluged with the ruin and suffering of war. It seems unbearable that in these favored United States we should settle down to contentment over our escape from the conflict and to self-indulgence in view of increasing wealth.

The call thus sent out to these churches sought to quicken among their members a passion to deny themselves at this hour and to express their fellow-feeling for all the peoples involved in the war, and their sense that the way of the cross is the way of hope for the saving of a selfish and fighting world.

As an outward symbol of the purpose and the spirit which this call seeks to stir, it was proposed that a special self-denial offering should be made on Good Friday or Easter, or at some convenient time thereabout, which should be divided between two objects, manifestly and altogether altruistic; objects not connected with local church needs or even with national benevolences, but which touch the Christian relationships and undertakings of some of the belligerent lands. The proposal was that the gifts should be divided between the London Missionary Society, which is the foreign missionary board of the Congregational churches in England and which has been brought into heavy financial distress by the disturbance of war time, and a mission of the German Lutheran Church located near the Madura Mission of the American Board in South India, which has also been brought into serious distress and whose work has been maintained only by the generous and self-sacrificing gifts of missionaries of other boards in India.

It is too early to announce what response has been made, financially or

otherwise, to this call. Certainly its object and its program will commend themselves to those who feel the oneness of the Christian Church throughout the world and the challenge and the constraint of the task of this Christian Church, viz., to make a Christian world. Amid all the divisive and hostile forces now at work, it is good to feel that there are those who are striving to bind the world together through the power of Christian love and sympathy.

Ambassador Morgenthau Visits the American Board

THE American Board has had the honor and the pleasure of entertaining Ambassador and Mrs. Morgenthau in Boston. The special event was a conference and luncheon at the Hotel Vendome on the morning of March 25, when there gathered the officers and Prudential Committee, corporate members from Greater Boston, trustees of mission colleges in Turkey, and officers and representatives of the Woman's Board, to the number of 125 or more, to express their high appreciation of the Ambassador's services at Constantinople and to listen to what he might have to say as to conditions in Turkey as they affect mission interests.

Mr. Morgenthau spoke for an hour and a half, with delightful informality and frankness, of Turkish leaders and policies, of the course of events during the war, of the various forces at work in the empire and the motives that drive them, of present situation and outlook. Much of what he said was too intimate to be repeated; to the company he addressed it was most informing and illuminating.

Some Things the Ambassador Said

THE feeling of the leaders in Turkey was at one time unfriendly to the missionaries; they were thought to be English spies. It was necessary to convince the authorities by slow experience that the missionaries were politically neutral. This has been done. American missionary purpose in Turkey has also been misunderstood; the Turk has persisted in thinking that the American schools, colleges, and hospitals were due to the strange desire of some men of large wealth in America to advertise themselves; he could not believe there was any general and nation-wide philanthropy behind this missionary enterprise. But he has come to realize his mistake. The Ambassador declared he had seen brave people and had witnessed many fights, but never had he seen any people stand up as the missionaries—and the women as well as the men—stood up during the struggle in Turkey. Mr. Peet, treasurer of the Turkey Missions, was his most trusted adviser, one of the wisest if not the wisest man in Constantinople.

Thousands and thousands of Armenians are now coming out of their hiding places. The surprise is to find many more Armenians remaining than was supposed. It is for the benefit both of Turkey and the United States to make supreme effort to restore and reëstablish missionary work in that land. It would be shameful now to weaken these outposts (mission stations) of civilization. "Your institutions are the rallying points for advance in Turkey, so strengthen them." "I don't think now there is the slightest risk of the safety of the missionaries." These are but sentences here and there from the stream of the Ambassador's talk. It was an hour not to be forgotten.

A Busy Day

THE Morgenthaus' twenty-four hours in Boston were crowded with engagements. A reception Friday afternoon given by the friends of Constantinople College (for girls); a reception, dinner, and meeting, with addresses arranged by the City Club, Friday evening; a dinner at the same time for Mrs. Morgenthau; a call at the Board Rooms by the Ambassador on Saturday morning, when he looked in upon the offices with which

his duties in Constantinople have so closely allied him—these were but principal appointments between which came the making and receiving of numerous calls. At the City Club dinner Secretary Barton acted as toastmaster, and he also presided at the following meeting in the assembly room, where 1,200 men listened to addresses by Dr. Moore, the President of the Board, Samuel J. Elder, Esq., and the Ambassador. That also was a rare occasion.

The Growing Doshisha

PRESIDENT HARADA, replying to a message of congratulation sent him from the Board Rooms upon the honors conferred upon him and upon the Doshisha in connection with the recent coronation ceremonies, remarks that they were most unexpected, but that all friends of the institution are grateful for the generous recognition given the Protestant educational and religious community in Japan. He adds, "God hath truly wrought wonders for us, and especially within the last few years the change of attitude toward Christian education has been such as to place upon us a great responsibility that we fall not short of the opportunity offered."

In this connection it is good to learn that the Doshisha's year just closed has been a notably good one, with the largest number of students in its history. The work is prospering; the ever present difficulty is to keep up with the growth of the institution and its demands upon its supporters.

The Evangelistic Note

IN measuring the spread of Christianity in mission lands, we must remember that it is going against tradition and custom for it to spread at all; that it is contrary to the habit of those whom it wins to seek to pass it on. They have not so been trained in the religions to which they were born. This fact is well emphasized in the current annual report of the Marathi Mission, India, which says:—

"It is contrary to all their thought to try to get another man to accept a religion they may have tried. It is, therefore, a tedious process to inculcate in such a mind the desire to help another and give him something higher than he may at present possess. . . . Christian activity is being recognized as necessary to life, and to this end we find Christian Endeavor Societies are doing a splendid work. India needs Christian Endeavor. To learn to lead, to be active in Christian lines—this is encouraged by the systematic, unpaid service, the committee meetings, prayer meetings, and Bible readings."

"The National Missionary Society is an awakening of the Christian heart to service, a society manned and financed by Indians, with its own executive committee, but who are ready to ask and take counsel from foreign missionaries. Women have shown an especial interest in this branch of service and in many places work especially for it. . . . We wish to stir our people to work among their Hindu neighbors, and in nearly every church we find missionary work carried to those outside its own limits. Thus the Gospel Spreading Society of Bombay raises funds for carrying on work at Lalitpur, 650 miles to the north of Bombay."

The evangelistic note is a distinctive characteristic of Christianity: it must be cultivated in the lands to which the gospel goes; it must not be lost in the lands where the gospel is planted.

El Paso as Headquarters of Mexico Mission

FOLLOWING a telegram announcing the withdrawal from Chihuahua, under pressure, of the American Board missionaries there, reported in the last number of the *Missionary Herald*, came a dispatch from El Paso, dated March 19 and signed by Dr. Howland, announcing that the Wrights were seeking temporary refuge in California, the Frittses in Chicago; that Miss

Dunning and Miss Prescott had decided not to withdraw at present from Parral; and that, as it was important some one should remain at El Paso in touch with the work and the situation, the Howlands had decided to remain there, feeling that much could be done. A letter since received from Dr. Howland says that they are not enjoying this "watchful waiting," although there is plenty to do where they are; they are eager to get back to their regular work. He refers to the ladies at Parral and to Miss Smith at Hermosillo, saying that he does not think there is cause for anxiety about them and that he is glad they stayed. If the newspaper reports current at the time we go to press have truth in them, that Villa is headed for Parral, the ladies there may have some exciting experiences.

Dr. Howland on Panama Congress

As the American Board's senior missionary in Mexico, Dr. Howland was perhaps the most intimately acquainted of all the Board's delegates with the conditions and problems discussed in the recent Congress on Christian Work in Latin America. He declares it would be difficult to give too much importance to the gathering. Its great service was not merely in organizing and standardizing the work, but also in breaking down prejudice, eliminating misunderstandings and suspicion, and establishing powerful and enduring bonds of friendship and mutual respect between the different religious denominations.

It was a surprise to him, doubtless it will be to most of our readers, to find that although the American Board has never undertaken work in South America, there is quite a group of Congregationalists in Brazil, fruit of the labors of independent workers. Under the pressure of South America's needs and opportunities as revealed at the Congress, the question was somewhat discussed, in private, whether the American Board ought not to coöperate in the effort for a more adequate evangelization of the "neglected continent." While the situation is appealing and, in a sense, at our door, we feel sure the sober thought of our constituency will agree with Dr. Howland's judgment that any new enthusiasm or resources would wisely be used to strengthen what we already have on hand, and in particular that we try better to meet the responsibility we have assumed for evangelizing the northwestern part of Mexico.

Through Eyegate and Eargate

"THE slides were very satisfactory and the lecture greatly superior to the so-called lectures accompanying many commercial sets." So says a minister in returning one of the Board's illustrated lectures; and he adds, "I shall look forward to the coming of the sets on Mexico and Armenia with pleasant anticipation." Another minister, in his letter of acknowledgment, says, "Owing to the fact that we have many young people in our community, we appreciate peculiarly the great educational value of both slides and pictures."

No line of publicity which the Board has developed is so popular as these stereopticon lectures; they cover all fields and all departments of work. The list of them now numbers thirty-five, with new lectures added each year. There are full sets at each of the Board's district offices as well as at Boston, and they are in constant use. It is estimated that not less than 2,500 lectures are thus given in the course of a year and to audiences numbering a half million people.

Change of Date

TO accommodate other meetings affecting a large and important group in the American Board's constituency, the Prudential Committee has voted to change the date of the next annual meeting of the Board to October 24–27. This meeting, it will be remembered, is to be held at Toledo, O.

THE COLLEGES TAKE HOLD

By Secretary D. BREWER EDDY

THE alert and virile Christianity of our colleges is a cause of thanksgiving. Young men and women in their malleable and inflammable years have stores of Christian enthusiasm as yet untouched. A new development has just occurred in at least a dozen colleges, by which a direct relation is planned between the college in America and some missionary institution. Life and gifts will flow from one to the other, and there will be spiritual vision and the world-conquest spirit in our Christianity at home.

The principle itself is not new, but it is finding a broader application among our Congregational colleges during these past months. Fifteen years ago Yale led the van when she founded a college and a medical school in distant Changsha. The annual budget of that enterprise now exceeds thirty thousand dollars. Harvard has founded a medical school at Shanghai, soon to be related to the work of the Rockefeller Foundation. Princeton in the Young Men's Christian Association work at Peking, the University of Pennsylvania in the medical work at Shanghai, the University of Michigan in its new work at Busrah on the Persian Gulf, are the largest of these successful enterprises. Dartmouth has laid foundations in Turkey. Williams is closely bound to John Miller's work in Pasumalai; Bowdoin is supporting its graduate Hiwale in our Marathi Mission; a number of women's colleges have their particular investment. The splendid story of Oberlin and Grinnell in their expansion work abroad is given in other columns.

Pomona College in Southern California is considering a plan to link its missionary interest to the New International College in Smyrna, in the partial support of a prominent graduate, Rev. Cass A. Reed. There is a possibility that Walter James, who served three years in Marsovan, may be backed up by his Alma Mater, Fairmount College, when the way is open for him to return as dean to Anatolia College. Ripon, in Wisconsin, has already expressed great interest in this line of service, and is now actively considering various opportunities for an investment. Correspondence has also been begun with the leaders in Drury, Washburn, Yankton, and Colorado Colleges, and all are now considering the advantages and incentives involved in the plan. Carleton is to have an increasing share in the development of the Shansi Mission, though its plans are not yet complete.

It should be pointed out that such a relationship will stimulate missionary interest in any American college. Men will go out as representatives of their class and college, backed by the love and loyalty of their classmates, when they would hardly consider becoming a "Volunteer" in the abstract. This new step helps the average college man to visualize the work on the field. It converts an abstract duty into an attractive opportunity, and tinges a favorable decision with the bright halo of college leadership and loyalty.

Money will flow in abundance from students' sacrifice when they see the place of its investment and the man being supported. In the campaign at the University of Michigan, a great diagram revealed a dollar bill suspended on a line stretching from Ann Arbor to Busrah, and over all was the slogan, "Push it across." What student could resist such a chance? The large sums registered by Oberlin and Grinnell are only examples of what will be possible under the new plan.

The Board is heartily glad to aid our splendid colleges abroad in this vital way. All the work thus undertaken on the foreign field will be under the full direction of the mission in which it

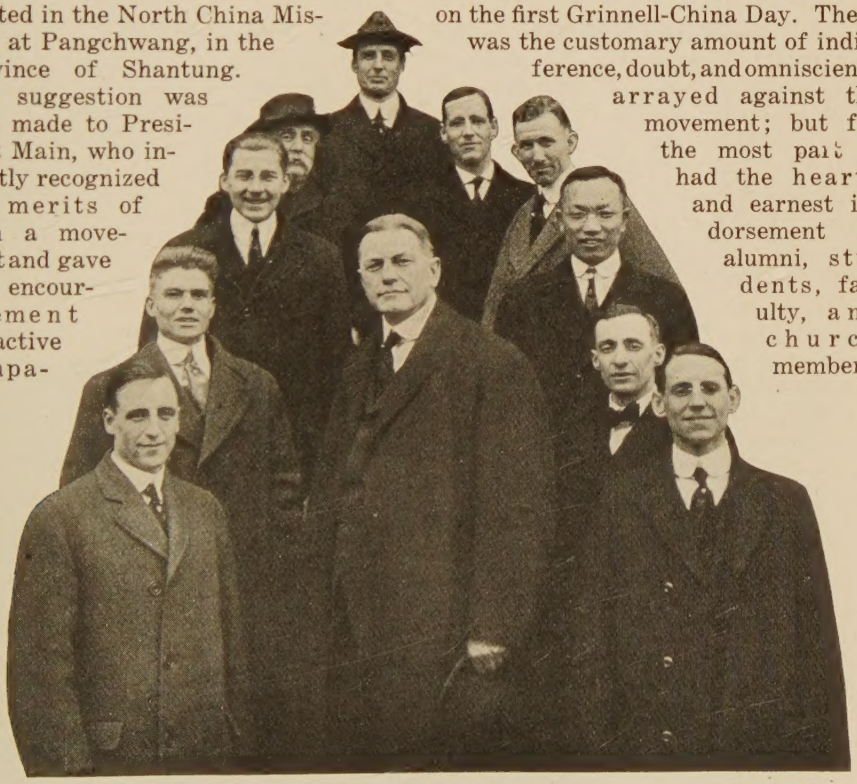
is situated, thus safeguarding the possibility of unwise direction and development.

Wherever Congregational churches want to join with their colleges in the same locality in the support of a station, it is usually possible to suggest a definite investment where the money from the church can develop the evangelistic work in the region around about the affiliated college on the field. These gifts from the churches will thus go through the Board's regular treasury to meet our appropriations for the regular work abroad, and yet they will be linked up to the same correspondent and the same station with the investments of their college. The Board stands ready to enter into correspondence with any institution that cares thus to adopt an investment of its own on foreign soil.

THE GRINNELL–CHINA MOVEMENT

By Mr. E. J. JAQUA, Assistant to President Main

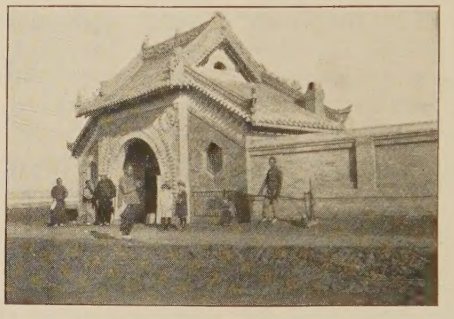
THE Grinnell-China movement was conceived in the year 1910 by Mr. A. B. DeHaan, Grinnell, '06, a missionary of the American Board located in the North China Mission at Pangchwang, in the province of Shantung. The suggestion was first made to President Main, who instantly recognized the merits of such a movement and gave his encouragement and active sympathy. After the usual amount of correspondence, publicity, and ironing out of details, the Grinnell-China movement was formally launched in 1913, on the first Grinnell-China Day. There was the customary amount of indifference, doubt, and omniscience arrayed against the movement; but for the most part it had the hearty and earnest indorsement of alumni, students, faculty, and church members.



THE GRINNELL–CHINA BAND

President Main in center; at the top of the pyramid, Mr. E. J. Jaqua, chairman of the Grinnell-China Committee; next to Mr. Jaqua on the right is Mr. De Haan, of Pangchwang; then Mr. Paul MacEachron, '11; Mr. How, '16; George Webber, '13; at the lower right hand, Mr. Lyman Cady, '10; on the left, top, Prof. Charles Noble, representing the Faculty; then Harold Matthews, '16; Paul Somers, '18; and Carl Compton, '13

From its inception the guidance of the movement fell into the hands of men and women intensely interested in its success, representing a variety of interests and so situated that they could wield considerable influence. Two committees were organized, one in China, the other in Grinnell. The China committee, with Mr. DeHaan as chairman, was composed of five Grinnell alumni located within reasonable distance of Tehchow, and all thoroughly familiar with the educational systems of missionary and government schools. The Grinnell committee was composed of President Main, *ex officio,* the assistant to the president, and of representatives of Grinnell Church, and the board of trustees, faculty, students, and alumni of Grinnell College.



THE GATEWAY TO TEHCHOW HOSPITAL COMPOUND

The original plan called for an annual budget of about $4,000, to be apportioned as follows: Grinnell Church, $1,000; Woman's Board of Missions of the Interior, $1,000; alumni, $1,000; and students and faculty, $1,000. This amount was intended to support the regularly established boys' and girls' schools of all grades; to pay the salary of an educational director—a Grinnell graduate who was to be sent out as soon as he could be found; and to build a house for the director at a cost of $3,500. The director's house is already in the process of erection.

There are two boarding schools of full academy grade, one for girls and one for boys, at Tehchow. To these academies come pupils from the village primary and secondary schools centering about Tehchow. There are now 400 boys and girls in these schools, but the possibility of development is unlimited. Tehchow is situated in the heart of a great agricultural plain which sustains the densest population to be found in China. The field about Tehchow covers over thirty-five hundred square miles, with an estimated population of two millions. Five thousand towns are located in this field, each a prospective field for a grade school, preparing for the academies and high schools.

About this time there appeared on the horizen Prof. H. W. Luce, missionary of the Presbyterian Board at Weihsien College, in Shantung Province, who was home on furlough for the purpose of raising $300,000 with which to build a great union Christian university at Tsinanfu, the capital of Shantung Province. He came to Grinnell by invitation to speak on Grinnell-China Day, in 1914, and his visit set going certain ideas which have not touched shore yet.

He reasoned thus: Grinnell is undertaking the support of a system of grade and high schools in the part of Shantung Province adjoining Tsinanfu, where a great university is about to be founded. Already there is a well-established medical college there, and money is now being raised to build and equip adequately the academic, theological, and normal school departments. The graduates of your academies at Tehchow will go somewhere for college and university training. Why not join hands with us, send a Grinnell man or a number of them to teach in Shantung Christian University, and send your students there?

This sounded reasonable, but the Grinnell-China committee was having all it could do in the support of the work it had already undertaken, and

it did not intend to desert its first charge. However, in a moment of susceptibility, the home committee assured Professor Luce that if he would find $5,000 wherewith to build a house for a Grinnell professor at Shantung University, Grinnell would furnish a professor and pay his salary. Of course the $5,000 was unearthed.

In the fall of 1915 Mr. DeHaan returned to America on furlough, full of new plans for the expansion of the Grinnell-China movement. He presented two main ideas to the committee. First: the formation of a Grinnell-China band of eleven men, to correspond in number with the famous "Iowa Band" which founded Grinnell in 1847, to go to China and so far as possible locate in the North China Mission under some of the missionary boards, or under the Young Men's Christian Association. Second: to raise $100,000 endowment, the income from which would pay the salaries of Grinnell professors at Shantung Christian University. The professors were to be members of the Grinnell-China band and the amount raised was to be sufficient to build residences for them. George Webber, Grinnell, '13, was asked to assume the leadership of the Grinnell-China Band. On Grinnell-China Day, March 6, 1916, six of the eleven men had volunteered as members of the band. Since then three others have enlisted.

Paul MacEachron, accompanied by his wife, both of the Class of '11, will sail this fall to take up duties as educational director at Tehchow. With him will go Lyman V. Cady, '12, Grinnell's first professor to Shantung Christian University. Four of the band will follow in 1917 and the rest as they complete their preparation.

The American Board became interested in the decision of Grinnell to raise $100,000 for endowment, and has agreed to provide half the amount—the interest on $50,000 up to $2,500 annually—on condition that Grinnell raises $50,000, the annual income to be used for higher educational work in China. Part of Grinnell's $50,000 has come and the rest will be raised. Even the most casual observer may see that this spiritual enterprise is deepening the religious life of the student body at Grinnell; it is presenting a chance to associate religion with a definite piece of service. May the Grinnell spirit and ideal thrive well in China!

THE COLLEGE CHAPEL AT GRINNELL

THE MARTYRS' MEMORIAL ARCH AT OBERLIN

THIS YEAR'S SHANSI DAY AT OBERLIN

By Mr. W. F. BOHN, Assistant to President King

OBERLIN'S interest in the missionary enterprise is as old as the institution itself. The college was founded in 1833 by two enthusiastic home missionaries. An early catalogue says: "Its object is the diffusion of useful science, sound morality, and pure religion among the growing multitudes of the Mississippi Valley. It aims also at bearing an important part in extending these blessings to the destitute millions which overspread the earth."

ENTRANCE TO FLOWER GARDEN CAMPUS, OBERLIN–SHANSI ACADEMY

In 1862 Oberlin College had thirty-nine students in Jamaica, twenty-nine in West Africa, twenty-five among the Indians in the Northwest; while of home missionaries there were twenty-four in Michigan, eighteen in Illinois, eight in Kansas, and eight in the Southern states. In 1881 an Oberlin Band of seven went out to found the Shansi China Mission. The aggregate number of Oberlin's missionaries to the present time is much over 1,000. Of the 635 missionaries of the American Board at present in service, 100, or nearly a sixth, are alumni or former students of Oberlin.

With this historic background, Oberlin not unnaturally has become interested in a permanent educational work in that great northern province of China—Shansi. In 1900 there were sixteen missionaries, two churches, and the usual forms of related activities in the two stations, Taiku and Fenchow. That was the memorable year in which the people of Shansi were drawn into the Boxer massacre, and in July of that year Oberlin paid the full price of martyrdom through its missionaries. The Martyrs' Memorial Arch on the campus at Oberlin speaks constantly of the unstinted sacrifice of these sons and daughters of Oberlin.

In 1904 work was begun by Oberlin's representative, Rev. P. L. Corbin, and in 1907 the academy at Taiku was opened, in charge of Principal H. H. Kung. Steadily since that time the tested efficiency and consecration of this native Chinese leader have been a great asset to the Oberlin work. Ober-

lin has been fortunate in the men and women who have worked on its behalf at both Fenchow and Taiku, and there are today not only the two academies, one at each station, but grammar and primary schools in all the surrounding country.

To support this enterprise Oberlin has been undertaking each year to secure the coöperation of its students, faculty, and friends. The great high day for the enterprise is Shansi Day, following the Day of Prayer for Colleges. This year at Oberlin the day was March 3. Mr. Raymond Robin's great appeal for social uplift had thoroughly prepared the ground. Mr. Brewer Eddy, of the American Board, presented the appeal of the China field and the strategic importance of the present educational work for all the future of that great celestial empire. At the close of his address, President King briefly presented the financial facts to be borne in mind, and subscriptions were received.

This year all previous records were exceeded, and over $3,700 was pledged; sufficient evidence, surely, of the continued interest of the entire student body in this worthy enterprise on the other side of the world.

Through the years Oberlin has been trying to build safely on sure foundations, preferring to begin with the primary and grammar schools and academies of first rank, with the hope that later, on this solid foundation and with a trained constituency, college work could be begun. There seems to be some prospect that in the not distant future sufficient endowment will be provided so that a suitable beginning may be made in work of college grade. This undertaking will doubtless partake of the nature of a union college, for other religious bodies than Congregational which are maintaining work in Shansi have already expressed their desire to coöperate in such an institution of higher learning. It would be hard to estimate how much a college of first rank would mean to the teeming thousands of that province of Northern China, which is destined, because of its almost inexhaustible mineral resources, to become the great industrial center of China.

STAFF OF OBERLIN–SHANSI MEMORIAL ACADEMY AT TAIKUHSIEN

Left to right: Wang Hou Shan, J. B. Wolfe, H. H. Kung, Chen Yu Shan

INDIA'S NATIONAL MISSIONARY COUNCIL

By Rev. WILLIAM HAZEN, of the Marathi Mission

WHEN Dr. Mott, on behalf of the Edinburgh Continuation Committee, held in 1912 a series of conferences of missionary workers in India, the result was the inauguration of a system of provincial councils composed of representatives of the different missionary bodies, and a National Council for India composed of delegates from the provincial councils, with some additional members. This Council, as fully constituted, first met in Calcutta in February, 1914, and met again at Matheran, near Bombay, on November 12, 1915. During this interval, the eight provincial councils for each of the major provinces of India (including Burma) had been organized and a Central Executive Committee had carried on work.

The National Council numbers between thirty and forty, including two or three bishops of the Anglican Church, the Metropolitan, the Bishop of Calcutta, being president. There are several Indian members, including one lady, and three other lady members.

In the work accomplished, the deeds of sympathy and practical help for German missions took an important place. The Council adopted a resolution of sympathy for these missionaries whose labors are interrupted by the war, and reports showed that 29,000 rupees had been raised for their relief and that arrangements had been made for other bodies, British and American, to maintain the work of the German missions.

The reports of the various committees showed a large amount of work under way. A missionary survey of India has been begun, under a director from Britain, Dr. Findlay. Efforts for the increase of Christian literature have been started, plans for comity and arbitration of inter-mission disputes have been made, and the Council spent considerable time in the discussion and formulation of principles involved.

The following resolution on German missions was adopted by this national gathering of the representatives of Christian missions in India:—

"The National Missionary Council desires to place on record an expression of its deep thankfulness to God for the disinterested and self-denying labors of German missionaries in India, to whom we owe the establishment, not only of the existing German, but also of some of the most flourishing British missions. The Council is convinced that their labors throughout have been inspired by devotion to Jesus Christ and directed to the spiritual elevation of the people of India. The Council regrets and would wholly dissociate itself from those imputations of ulterior political motives which have been so freely made against them. The Council recognizes the grave difficulty of the situation created by the war, and gratefully appreciates the sympathetic consideration which has characterized the attitude of Government in dealing with it. At the same time, the Council deeply regrets that the labors of the missionaries have inevitably been interrupted, and sympathizes with them in their present separation from the work which they love. Further, the Council deplores that the exigencies of the war have led to the interruption of that fellowship between German and other missionaries which was enjoyed before its commencement, and earnestly hopes that on the conclusion of peace, in the good providence of God, conditions may be such as to make possible the resumption of this happy coöperation in the task of extending Christ's kingdom. In such coöperation lies one great hope of accomplishing the complete reconciliation of the nations now so widely sundered."

CANALMOUTH

How the Countryside Bears Fruit of Itself

By Rev. MURRAY S. FRAME, of Tungchow, North China

The following article is taken from the annual report of Tungchow station, one of the centers of the North China Mission. It forms one chapter of that report, the rest of which is equally vivid and interesting. We understand that the Tungchow missionaries propose to print the document entire. It deserves thoughtful reading. — The Editor.

THE missionary and the newcomer were undeniably belated. Hungry, tired, and cold, they arrived at Westmarket at seven o'clock at night. Eight miles away, at Fragrant River, were blankets and clean clothes, a comfortable evening meal, and a good night's sleep. But not a donkey driver in Westmarket was foolhardy enough to travel that lonely road in the dark.

So the missionary and the newcomer walked. The missionary boasted that he knew the way. Soon, however, he became aware, by a sight of the stars, that they were traveling in far too easterly a direction. There was nothing for it but to find a village and make inquiries. A village is never far to seek in China. But it was the busy harvest season; the villagers, tired by a long day's work, were fast asleep, and snarling watchdogs kept uncertain strangers far from all doors.

At last there came a lantern bobbing down the street. A farmer's boy in a neighboring village was ill. The father had invited two old crones, famed for their medical skill, to go and stick needles into the lad, to let the evil humors out, and had just escorted the boy's well-meaning healers home.

The missionary inquired of him the road. Nothing would content him but that he should lead the way himself. "I know the difficulties of travel," he said. "I've been as far as Tungchow myself!" (Tungchow is twenty miles away.) "You gentlemen are far from home. I should not feel easy in mind if I did not put you in person upon the right road." Of a sudden the three came to a muddy streamlet. In a moment the lantern bearer was half-stripped of his clothing, ready to carry the wanderers across on his back. They assured him they could leap the

A COUNTRY "BOULEVARD" IN NORTH CHINA

stream. Fifteen minutes more he led them, till they stood squarely in the familiar path.

The silver the missionary offered him the farmer indignantly refused, even when urged to buy something with it for his sick boy. "Once in my lifetime," he said, "you men went astray near my door. I have heard tell how you came a far journey to proclaim the Great Road a man's spirit should travel. It will be to me a pleasant memory to have served you, not for hire." The missionary translated to the newcomer. The latter stared blankly for a moment. Then he said, "Are all Chinese farmers like that?"

Perhaps not all. But a good many are like that. One of the sort lives at Canalmouth.

The missionary was urging forward his motor cycle one day, toward five o'clock of a winter evening. The day was already dark, and it was of doubtful wisdom to press forward to his appointed destination, Precious Island, twelve miles further on, over a road neither smooth nor straight. Yet a night without blankets in a strange town is no pleasant prospect. So the missionary opened the throttle a trifle to make a dash for it, when, to his dismay, the voice of an old acquaintance hailed him, as he entered the main street of Canalmouth.

There was nothing for it but to dismount and pass the time of day. By the time greetings had been interchanged, it was too late to dream of starting again, and the missionary was thinking somewhat grumpily of a brick bed in a dirty inn and a cold night without blankets when a cheery voice accosted him: "Hello, where did you come from? You can't possibly get to Precious Island tonight. Stay in an inn? Why should you stay in an inn? Why don't you stay in the church?" "Church?" said the missionary. "Since when has there been a church in Canalmouth?" "Oh, don't you know? We've had a church here for a month now. We rented a place and made a church ourselves." "That's cheerful news," said the missionary. "All the same, I think I'll have a look at the inn."

With obvious disappointment the church-making farmer led the way to the inn. His cheerfulness began to return when they found the first one full; it quite bubbled over when the second one proved to be unendurably dirty. There were only two. So the farmer led the way in triumph to the "church."

On the main street of the busy market town it stood, a room fifteen feet by twenty-five, all neatly papered, the walls adorned with maps and pictures, rows of the simplest wooden benches on a dirt floor, and a borrowed table for a pulpit desk. Behind was a neat room, ten by ten, with a new *k'ang* (a brick bed two feet high filling half the room and heated by flues), which the farmer had made with his own hands. In two minutes steaming tea was served; in a jiffy supper was ready, the brick bed was heated toasting hot, a quilt was borrowed from a near-by cloth shop, the neighbors dropped in for a chat, and the story of the founding of a church in Canalmouth was told.

A single poverty-stricken farmer, thrilled by the gospel of a Kingdom of God, had left a willing son to farm his scanty acre or two of land in summer and work the loom in winter. He himself set out to preach in the near-by market town and the neighbors listened. After a while twenty of them sent a letter to Tungchow to ask that a chapel be established in their midst. But the Tungchow committee had no money. The most they could do was to arrange that a preacher from Fragrant River should visit the town two or three times a month to help the farmer in his preaching. Nothing daunted, the farmer and his friends undertook to make a church themselves. With the preacher's help they found means to rent a room on the busiest street of the bustling town. With their own

hands they did the work of putting the place in order.

Each market day, when the door is opened, the benches are thrust to one side and the tiny room is jammed with eager listeners, pushing each other shoulder to shoulder. Visitors from a half dozen neighboring villages are already eager to establish meeting places in their own village homes. The farmer assures the missionary that by the end of 1916 regular services could be held in thirty such village meeting places within five miles of Canalmouth, if only there were an evangelist with a deeper knowledge of the Way to help him.

Not many weeks ago the missionary was preaching on a Sunday in the little church in Fragrant River. After the service he was introduced to a Christian whom he had not known, and remarked with considerable enthusiasm upon the excellent attendance at the morning service. "Yes," said the Christian, a shoemaker by trade: "The church has made excellent progress these years. But you will be glad to know that at my own little village, six miles from here, whither no preacher has ever found time to go, fully as many people as heard you preach this morning gather each Sunday, when I am at home to lead them, to worship God. And wherever I travel, making shoes, I am proclaiming the Way, and the people are listening gladly."

A few miles from this same Fragrant River the missionary heard how two unlearned men, who had not even as yet joined the church on probation, began to conduct meetings in their native village. Their own knowledge had limitations, and they found the task of preaching unexpectedly hard. But the neighbors would not let them off, and whenever they failed to appear on time sent a delegation to summon them!

East of the river at Tungchow, a Christian farmer has opened his home and invites in the neighbors to well-attended meetings, in the leading of which college students assist. Requests for such meetings are coming in from more places than the committee can fill.

For the first time since the terrible Boxer year, the gospel is showing in the Tungchow countryside its ancient power to propagate itself.

A FIELD DAY AT FENCHOW

This is the audience gathered round the track. The five-barred flag of the Chinese Republic is well in evidence

ENTRANCE TO SHINTO SHRINE, MIYAZAKI

AN AUTO TOUR IN HYUGA PROVINCE

By Rev. C. A. CLARK, Miyazaki, Japan

THERE were five of us, just the auto full: Mrs. Clark and Miss Ikeda, one of our Sunday school team; Mr. Takahashi and his son, a Doshisha theologue at home on vacation; and myself. We started out one Saturday afternoon for the Honjo-Aya region, eighteen miles west of Miyazaki.

On the way out we made two or three brief stops in each of two villages, to tell the people who gathered around the machine that we would be there for a talk on the way back, naming the hour.

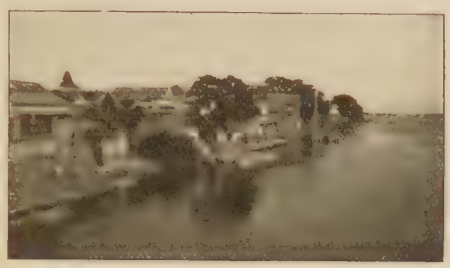
The two ladies stopped at Honjo, where they had planned to hold a children's meeting and to teach a Bible class that evening and to organize a Sunday school next morning—which things they did. The Sunday school is to be held in the home of one of the ex-members of our Miyazaki School Girls' Home and under her management, with other ladies interested and willingly helpful.

Mr. Takahashi left the automobile at Morinaga, five miles farther on, to arrange for an evening meeting, while I took the son a couple of miles more to Aya, where I left him to take charge of the regular services there and I went back to help at Morinaga. Only once before had a Christian meeting been held in Morinaga, but there was large attendance at both meetings and much interest was shown in several ways. This service, like the earlier one, was held in the business part of the combined Shinto Temple of Morinaga, which is being used temporarily for a section of the town school.

Next morning (Sunday) Mr. Takahashi and I joined his son, the young theological student, at Aya. Two of us talked to about 120 adults and children and later the other gave a Bible exposition for adults alone. This Sunday school is kept up by a Christian teacher and his wife, formerly in Kohayashi. Incidentally, and while the others were eating lunch, several groups of our congregation were treated to short auto rides, much to their gratification.

After lunch we started homeward, the two ladies and a guest joining us at Honjo. In each of the two towns we had visited on the way out we stopped at central places for the

promised talks. We soon had audiences of 150 or so, mostly adults, standing about the machine in the street, under the open sky, and we talked, with the auto as a pulpit. They gave us the very best of attention from beginning to the end. In one place two of us spoke; in the other place, three.



RIVER FRONT, MIYAZAKI

Then we came on home to Miyazaki in time for an early supper, and in the evening one of us preached at the church service here.

We had managed ten meetings, four of them for crowds of children; we had delivered sixteen addresses, organized a Sunday school, and had a good night's sleep in the course of our twenty-six hours' week-end outing, not counting the Miyazaki meeting after we got home.

We plan for such tours very frequently and we expect to make much of the wayside talking between the more formal meetings in larger places. This will be a new factor, made possible by the automobile, in solving the problem of reaching country congregations.

Y. M. C. A. LEADERS IN CHINA

By Rev. HUGH W. HUBBARD, Paotingfu

"I HAVE just had a great experience in attending the triennial conference of the Young Men's Christian Association of China, held at Hangchow, three days' journey to the south by rail. I would give a good deal to have you meet the group of Chinese young men who gathered there. Let me introduce one or two of the men to you.

"Here is C. T. Wang, who has just stepped into Fletcher Brockman's shoes, and who goes a long way towards reconciling us to the loss of that wonderful leader. 'C. T.,' as we call him, is actuated by the same burning love of China as when he led his famous Kuomingtang party, as vice-president of the first Chinese senate. When Yuan Shih Kai disbanded the party and dismissed the leaders, 'C. T.' sought other means of serving his country, and now applies his generalship to the Young Men's Christian Association, as he pleads with his countrymen to take on their shoulders the full responsibility of molding China into a strong Christian nation. The Association is now the only missionary body in China with a Chinese head, and we foreigners are proud of our leader.

"Our conference was ably presided over by C. H. Fei, another Master of Arts from Yale. How he bought his life with his coat and shoes and escaped when all his colleagues, native and foreign, were butchered by the Boxers, has been told by Miss Miner in her book, 'Two Heroes of Cathay.' Before he joined the Peking Association staff he held the high position of president of the Provincial College of Chihli.

"Another conspicuous figure is Nieh, secretary of the Changsha Association. His father has been governor of four provinces and his grandfather was the greatest Chinese of his day. Nieh found his peace with God after he had been condemned to death on the false charge of being a spy, while he was doing Red Cross work. As he

and his companions waited for morning light to lead them to the gallows, a Christian among them arose and began to pray. He told them of Jesus their Saviour. And as Nieh said in his heart, 'I believe it,' there came to him such a peace as passes understanding. With the rising of the sun came the word that their pardon had been obtained through the midnight efforts of some Christian friends.

"Perhaps you know of some of these men. I can't refrain from mentioning two or three more: David Yui, of the lecture department, who is awakening all he can reach to China's need of all-round education (see article by Mr. Frame in *Missionary Herald* for March); Dr. Mei, editor of *China's Young Men*, who spoke the purest English I heard from any foreigner or Chinese in the conference; D. Y. Lin, who has just returned from a trip through Chekiang Province, accompanied by the governor, speaking to tens of thousands on the subject of forestation, and illustrating his message with all manner of demonstrations and chart, while the governor set the good example with a spade.

"This same governor invited all of the delegates to his residence, where he welcomed each with a smile and a handshake; and after refreshments he expressed to us in flowery phrases, untranslatable into English, his appreciation of the worth of our movement. The military governor of Chekiang (for each province has both a civil and a military head) presented each Association with a handsome volume of photographs of Hangchow, the natural beauty of which city may be estimated from the following popular saying, 'Above there is heaven, but below we also have Soochow and Hangchow.'"

A SHANTUNG KINDERGARTEN

Though these small scholars haven't all the appliances of a New York kindergarten, they have the delight in the experiments and games, and feel the importance of having their pictures taken as keenly as does the most vivacious American group. They call the camera the "Find Likeness Box." The mothers and teachers like to give the kindergartens fine names, too. We know of two which are entitled, "The Stimulating Truth School" and, still better, "The Stimulating Elegance School"

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR MARCH

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$11,961.62	$2,512.65	$481.01	$13,635.63	$1,500.00	$660.63	$30,751.54
1916	9,615.62	2,912.55	536.73	5,357.41	16,600.00	1,438.50	36,460.81
Gain		$399.90	$55.72		$15,100.00	$777.87	$5,709.27
Loss	$2,346.00			$8,278.22			

FOR SEVEN MONTHS TO MARCH 31

1915	$169,849.99	$16,904.67	$9,953.14	$131,981.29	$18,700.00	$12,862.12	$360,251.21
1916	176,747.29	18,631.69	11,101.24	132,603.14	25,445.00	13,729.68	378,258.04
Gain	$6,897.30	$1,727.02	$1,148.10	$621.85	$6,745.00	$867.56	$18,006.83
Loss							

GAIN AND LOSS IN THE TREASURY

WHAT happened to the churches in March? Their gifts to the Board were the smallest in seven years. The loss over last year was $2,346. After a steady gain for six months, we are unable to account for this slump, unless regular gifts have been diverted to Armenian relief. We have urged help for the stricken people of Turkey as an imperative duty, and still so urge, but we have felt that no one would want to do less for the work of our missionaries in Turkey and elsewhere. There has been no time to make a detailed study of this trend, but we venture to speak a cautionary word. After all the educational work in behalf of missions in connection with the laymen's conventions, it would be strange indeed if the churches fell off during the last half of our year.

Fortunately there have been gains in other columns, as will be seen below, and for the seven months we show a total gain of $18,006.83, which just about covers the increased expenditures for the same period.

Last year things went pretty well until the summer; then a heavy falling off was registered and we had a close call at the end. We trust we have not started on the downward road at this season.

ACTIVITY OF MISSIONARIES IN BEHALF OF ARMENIAN RELIEF

Our missionaries on furlough from Turkey are actively engaged in raising funds for Armenian relief, for the most part under the auspices of the National Committee. They are having some very interesting experiences.

Rev. Theodore A. Elmer, of Marsovan, has recently spent several days in Minneapolis, where he was able to organize a Relief Committee of prominent ministers and laymen, including Father Cullen, the priest of the Roman Catholic cathedral. Mr. Elmer spoke in Plymouth Church, where the offer-

ing amounted to $600 in addition to personal gifts totaling $1,000; also in the Westminster Presbyterian Church, where he secured $800; also in a prominent Methodist church, where over $1,000 was netted for the fund. On Monday it was arranged for him to address about one hundred leading business and professional men at a club. He also spoke before the local Bankers' Association and as a guest of the Chamber of Commerce at a luncheon, presided over by former President Northrup of the university. In such ways he secured nearly $7,000.

Mr. Elmer reports a very sympathetic attitude on the part of the Minneapolis press, which gave generous attention to his publicity matter. A very pleasant incident was a collection taken on the floor of the Chamber of Commerce. Mr. Charles E. Lewis, a broker, passed the hat, after having announced in advance his course of action. This is what he announced as his "ultimatum":—

"Appear at the entrance door some time between 9.30 and 11.30 A.M.; advance straight across the floor and up the center to the wheat pit; make the circle of the pit; back to the door; count the money; turn it over to Treasurer C. F. Wyant. I shall carry the hat in my left hand and let my right hand swing free, and any one who tries to get by with any small change will have trouble."

In similar ways Rev. E. A. Yarrow, of Van, Rev. W. N. Chambers, of Adana, and Dr. Clarence D. Ussher, of Van, have been occupied in the same cause. A speaker who has been in great demand is Mrs. R. S. M. Emrich, of Mardin.

GRAND FINALE OF THE LAYMEN'S CONVENTIONS

After holding some seventy-five local conventions throughout the country by means of three teams of speakers, the Laymen's Missionary Movement brought this great undertaking to a head in a National Convention in the city of Washington, April 26 to 30.

This meeting was not intended primarily for the people of Washington, as the attendance was limited to appointed delegates from other convention cities. The program showed a notable list of speakers, and a profound impression in behalf of home and foreign missions must have been made upon those who were fortunate enough to attend.

We take this opportunity for congratulating the Laymen's Missionary Movement, its national officers, its district and local secretaries, and its committeemen upon the great success of this series of conventions. When the plan was projected some two years ago, it seemed almost impossible of accomplishment; but with the boards earnestly coöperating, and with strong committees of devoted laymen in each center, the plan has moved along majestically and now has reached this splendid conclusion.

When we consider the amount of missionary information which has been put forth, the emphasis upon practical plans for promoting missions in the local church, and the inspirational qualities of the conventions, we are well within bounds in stating that this has been one of the most noteworthy movements of modern times in the religious world.

THE SEARCH FOR DOCTORS

The American Board is looking at the present time for no less than twelve medical missionaries, men and women, six of these for China, their support being assured by the China Medical Board of the Rockefeller Foundation. The expense in time and money of securing a medical education is so great that comparatively few volunteers choose this line of work, and there is always a shortage of the right kind of candidates. On account of the openings in China, the situation is peculiarly intense this year. The Board maintains a very high standard in its

medical appointments, accepting only graduates of high grade schools, who also have enjoyed first-class advantages in hospital and post-graduate work. The tests also as to Christian character and as to general personal qualifications are exacting. There is also the matter of the age limit, since ordinarily it would not be wise to send a physician to the field who is much over thirty.

No one should think of this work whose case does not come squarely within the requirements of the Board. So many applicants disregard this fact that we have learned to be somewhat cautious in mentioning our needs at all. We do wish, however, to have the friends of the Board realize the present stress, and to stand ready to recommend to us, with careful discrimination, any young doctors who might make a success as medical missionaries.

TRAINING CONFERENCE FOR NEW MISSIONARIES

The annual conference between newly appointed missionaries and the officers of the Board is to be held a week later than usual, June 5 to 14. The period has been extended three days in order to include a course of lectures on phonetics by Prof. Thomas F. Cummings, of the Bible Teachers' Training School. For several years the Board has been considering giving its accepted candidates some idea of the process of vocalization which underlies the acquiring of a new language. The course this year by Professor Cummings will be somewhat in the nature of an experiment along this line. The three opening days of the conference are reserved for his class, and the outcome will be studied with great interest. It is maintained by experts in phonetics that the process of acquiring an Oriental language can be materially shortened through such a course.

It is expected that the conference this year will be unusually strong both in quality and in numbers.

THE SUMMER CONFERENCES

Under the direction of the Missionary Education Movement seven conferences will be held this summer, offering pastors, Sunday school superintendents and teachers, and missionary committeemen the best possible training in methods of missionary education. The conference centers and dates are as follows:—

Blue Ridge, N. C., June 27—July 6.
Asilomar, Cal., June 30—July 9.
Silver Bay, N. Y., July 7—July 16.
Seabeck, Wash., July 14—July 23.
Estes Park, Col., July 14—July 23.
Ocean Park, Me., July 21—July 30.
Lake Geneva, Wis., July 28—Aug. 6.

The conference at Seabeck, Wash., is a new one to meet the needs of the Northwest, which has not had a convenient conference center until now. Complete announcements of the conference programs will be ready in a few weeks.

We Congregationalists should be represented at these conferences by at least 300 delegates. Throughout the country we need in our churches an increasing number of pastors and other leaders with the training and inspiration which these summer schools give. An earnest effort is to be made this spring to bring the matter before our state conferences and local associations, in the hope that we may be represented by unusually strong delegates.

The conference sessions will all be planned with the educational program for 1916–17 in mind. The field for next year's study is to be "The Two Americas." Mission study classes, group institute sessions for the discussion of missionary education in all our church organizations, inspirational vesper and platform meetings, will combine to make a well-rounded program.

There will be ample opportunity for play as well as for work. The ten days may be made a time of physical refreshment as well as a preparation for the work of the year ahead.

FOREIGN DEPARTMENT

TURKEY

Glimpses from the Field

Elsewhere in this issue appears the account of Ambassador Morgenthau's visit to Boston and conference with the Secretaries of the home office. His enthusiasm for the American missionaries has been published far and wide, as his various speeches in New York and elsewhere have been reported by the daily papers. But neither from Dr. Morgenthau nor from the missionaries in Turkey do many details come to America from the mission stations in the interior of Turkey. The censorship is strict and the censor is more alert and discerning than when he first went to work.

A few letters from Western Turkey have come to the Board within the last few weeks. These all emphasize the increasing need of relief work, and one letter from a long-time resident of Turkey says: "The calls from the interior are stronger, more insistent, than I have ever known them to be." "We never had an experience like the present, nor have we ever before been placed in such a position of vantage as now. . . . You must not desert us. Our problem is a delicate one and it seems as if the difficulties increased."

Some letters, written in February, but only received by the Board in April, indicate a certain continued interference with all our institutions in the interior which is annoying. At Aintab, for instance, the college is under military guard, though for what reason our correspondent did not know, nor could the consul at Aleppo find out. At Adana, on the other hand, the hospital, which had been closed, is now open and Dr. Haas seems to have a free hand in its management.

Every letter contains an appeal for relief funds and shows that the writer is so overwhelmed with the need that he can hardly find words to tell it.

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Side Lights from Several Stations

From very guarded letters sent to friends in this country or to the Board's officials we glean the following sentences, which with the help of imagination and of previous knowledge give an idea of affairs at the places named. No dates are later than February 5; most letters were written in December and January:—

Adana, November 11. The Bible-women are holding prayer meetings for the women in five districts of the city. For two weeks past we have held preaching services for all on the porch of the hospital, Sunday afternoon. The attendance has been about two hundred. The Protestant church is being used as a boarding school for girls. The Boys' School has been also taken, but as yet put to no use. If there is a death in the Protestant or Gregorian community, the Syrian priest, whose language is Arabic, is the only pastor to bury them.

February 3. The government has promised to give the hospital building for Red Cross work. It will be entirely under Dr. Haas's management. We hear that an order has come that our school buildings are to be left to us.

Mardin. Miss Rachel B. North, a nurse at this station since Dr. Thom and Dr. Andrus were taken to Sivas, where the death of Dr. Thom occurred, has been keeping the hospital going, though so far as we know no doctor is there. She writes on January 4: "Some medicines came today. Our medicine problem is the biggest thing we have to deal with. Provisions are high, but we don't need variety. Our oil has given out. I have petitioned the government to supply the hospital

with kerosene, which I hope it will do. It has supplied us with bedding which we needed very much. Since

ANATOLIA COLLEGE SEAL

Anatolia means "Land of the Rising Sun" The college motto is, "The Morning Cometh"

cold weather began we have had more patients and typhus seems to be coming our way. It is a new disease to me and one of which we are all afraid."

There is no American man at Mardin.

Hadjin. Miss Olive Vaughan, who is alone in the mission at Hadjin, was reported safe so late as February 3. Most of the people who are left in the place are widows and the families of soldiers. The passes on the mountain roads were closed with snow, and Miss Vaughan felt that the teachers and girls in her care were safer there than they would be elsewhere.

Marsovan. The few messages from this city are rather ambiguous. The school work seems to have moved on quietly. Food has more than doubled in price. Apparently the station gets no mail from outside.

Sivas. Miss Graffam, who, her associates say, seems to be a second Corinna Shattuck, has been ill, due to overwork and anxiety. At last accounts, although feverish, she had not developed typhus, and Dr. Clark hoped she might escape that disease.

⚜

Armenian Refugees at Port Said

Rev. Stephen Trowbridge, secretary for Sunday school work among Moslems under the World's Sunday School Association, has been acting as secretary of the American Committee for Armenian Relief in Cairo. He writes:—

"The people in the refugee camp have suffered much from heavy storms, but are getting through the winter fairly well. Industrial work along five or six lines has been started, so that more than half the people in camp are now employed regularly and are receiving a small wage besides the bread ration. Eleven thousand dollars has been contributed to the relief fund by American friends. Five hundred tents are used for school and industrial purposes. At regular intervals each tent is taken down and the ground left free to sun and air. A small police force has been organized among the Armenians themselves, and a high standard in sanitation and cleanliness is insisted upon.

"Each of the 1,300 school children is given a large bun daily at recess,

A PORT SAID BABY

Mrs. Andreasian and baby, wife and child of the young Armenian pastor who led the 4,000 Armenians up on to Mousa Dagh (Mt. Moses), away from the Turkish troops, and whose plan it was to signal the French warships which finally rescued the multitude and took them to Port Said, where most of them still are

and it would delight your heart to see how pleased the children are with this arrangement of our committee. It was

TALAS, SHOWING MT. ALI DAGH AND THE MISSION COMPOUND

found that special nourishment was required for nearly five hundred babies and children under five years of age, and for delicate nursing mothers. This the American Committee is providing, together with a special shed for the preparation of children's meals."

✝

The Children at Aintab

Miss Harriet C. Norton, in normal times a teacher in the Girls' Seminary, gives a glimpse of her work with the refugee children at Aintab. She says:—

"A few children have colds and chilblains, but no one has been sick in bed, and I am very grateful for that. Our family is a little smaller and we have fewer helpers. We had a very pleasant time at Christmas and were about the only ones who did. The children all had presents, an orange, and a bag of leblebs at their places on Christmas morning. We trimmed up the dining room with the tree decorations and spent most of the day in that room. We had songs and pieces and music from big and little and on the phonograph.

"Mrs. Shepard gave me some little dolls and I had them dressed and gave them to the younger children. My, but they were delighted! I asked Mrs. Shepard to spend those two days with me and she seemed to enjoy them very much. Miss Trowbridge spent six days with me last week getting rested, as her work has been very heavy and she had to take a little vacation. Dr. Hamilton also spent six days here when getting over her illness."

✝

Relief Work from Tiflis

It is well known that the American Committee on Armenian Relief has sent an efficient commission to Tiflis, Russia, with instructions to work from that center among Armenian refugees in Southeastern Russia and in Turkey as fast as help can be sent there. Rev. S. G. Wilson, of the Presbyterian Board, is chairman of this committee, and three American Board missionaries—Rev. F. W. Macallum, Mr. George F. Gracey, and Dr. F. O. Smith—are members of the committee.

The Consul's Letter

Mr. F. Willoughby Smith, American consul at Tiflis, whose kindness to the

Van missionaries when they reached Tiflis in their flight will always be remembered, is coöperating heartily with the committee. In a letter to Secretary Barton, under date of February 12, he says:—

"I am sorry that other work makes it impossible for me to devote as much time as I would like to the relief of this unfortunate people, but everything I can do to assist Dr. Wilson and his able colleagues will be done gladly.

"Dr. Wilson is at present in Erivan, superintending work given out to refugees and sending out supplies from that center. Mr. Hill is shipping wagon loads of clothing to various points from Akstafa to Novo Bayazet. Dr. Macallum and Mr. Gracey are engaged in distributing the latter directly to the refugees.

"With the assistance of the Armenian bishop of this diocese, we have undertaken to take care of the orphans, who have so far been left to shift for themselves. We will start by taking in 100 of the worst cases in the Erivan government. We are also considering the establishment of a home for those who are not sick enough to be taken into a hospital, yet who are too old or feeble or worn out to attend to themselves. We hope to get accommodation for from 500 to 1,000 and run the home on sanitary lines.

"The distribution of bedding and clothes will not only save thousands from being frozen to death, but together with the soap we are distributing will doubtless do much to arrest the spread of typhus, from which thousands perished last year. This is one of the main problems of your local committee, and I have strongly recommended establishing centers for the periodical cleansing and disinfection of the refugees in our zone, as well as of their clothing. I must add that Dr. Wilson and Mr. Hill have through their ability and experience been able to purchase most of the supplies at cheaper rates and of better quality than those purchased by other organizations. Mr. Hill has shown extraordinary energy in shipping the goods, and from the telegrams received from Dr. Macallum and Mr. Gracey it appears that the distribution is going on at a rapid rate.

Russian Officials Help

"This brief outline would not be complete without recognition of the efforts of the authorities to supply us with railroad transportation for our goods. Conditions have placed a heavy burden on the railroad, and the courtesy shown by the government to your local committee in this and other matters is highly appreciated.

"All this committee can at present hope for is to assist in keeping the refugees alive until such time as they are able to return to their devastated and abandoned homes, or until the termination of the war. No steps can now be taken with a view to their permanent welfare. The problem is to feed, clothe, and keep in sanitary condition an army of more than 220,000

A TYPICAL COUNTRY TURK

souls, placed in a position where they are utterly helpless to help themselves; an inert mass—human flotsam, rotted

and at the mercy of every eventuality. The Russian government has done and is doing the greatest part of the relief work in the Caucasus, notwithstanding the millions of Russian refugees it has to take care of in other parts of the empire. The local committees have practically exhausted their funds and have now mainly to rely on donations from the Russian government and from England. The American committee is the last on the Caucasian field, but has already accomplished much, and its participation in the work has given new hope and confidence in the future to an entire nation."

The Grand Duke and the Katholicos

Dr. Wilson writes:—

"The Grand Duke Nicholas, viceroy of the Caucasus, in an interview granted us at the suggestion of his adjutant, Prince Orloff, besides making kind personal inquiries, declared that our work of relief was very pleasing and wished us great success in it.

"The Katholicos at Echmiadzin, whom we visited, expressed his special gratitude for American sympathy and aid, and read us quite a list of contributions which have come directly to him from America, equal to the amount received from England, namely, about 100,000 rubles. We spent a night in the guest room of the monastery and examined the effective relief work of the establishment, which reaches 7,000 refugees in Echmiadzin alone and comprises orphanages, hospital, bakeries, soup kitchens, etc.

"I took dinner with the delegation of Armenian doctors and nurses who have come from America. I was glad to know that their chief, Dr. Boyadjian, is a son of the head of the Protestant community in Turkey, whose name has been so long and favorably known. This delegation has been registered with the Russian Red Cross and assigned to duty in Van. Perhaps you have heard that the Russian government has appointed a governor for Van; that about 2,000 Armenians have returned to the city, and to the provinces about 6,000. Besides these, 1,000 refugees have returned to Bayazid, 9,000 to Diyadin. So perhaps 20,000 are now in the Turkish provinces occupied by Russia, many of them in need. I believe this is according to the report of General Tommamchef, who has charge of government work for refugees in the Caucasus. They have assigned 4,000,000 for the relief of refugees in the Caucasus."

THE BALKANS

Amid Bombs in Salonica

Rev. W. C. Cooper writes of the pressure of scholars in the educational work at the Thessalonica Institute, and says: "We are planning to open another room with a third teacher in our day school. Children by the dozen are seeking admission and it is hard to turn them away. We lack, however, a teacher and fear that none will come since the bomb outrage. The Zeppelin —or was it an aëroplane—passed over our mission house and dropped two bombs just beyond it, say fifty or one hundred yards away, destroying the two houses where they fell. French soldiers occupy the German school next door and we think it was they who were aimed for. The hostile craft passed on and over my dwelling, dropping again a bomb one block to the left and one block to the right of us. These fell into the street and blew out the walls of the houses on both sides of the street. In all some twenty odd bombs were dropped, several on dwellings, and over twenty persons were killed, chiefly civilians. I understand only three or four allied soldiers suffered.

"We have no means of communication with Monastir. We heard once that the Americans were safe; and Mr. Clarke got word to the British consul here that he was distributing the flour left him by the consul for that purpose, and asking for funds."

INDIA

A Bulletin as to Evangelism

A recently received bulletin of the Western India Evangelistic Campaign, prepared by Dr. R. A. Hume, of Ahmednagar, and Rev. I. B. Bawa, gives a number of illuminating items about the continued growth of the evangelistic effort and of its success.

In the American Marathi Mission two things are reported: (1) the conduct of groups for daily Bible study and prayer in many places; (2) a two days' conference in Ahmednagar of thirty-five leaders from all parts of the mission, at which prayer and the cultivation of the spiritual life of young Christians were specially emphasized. A Marathi book of suggestions about personal work is being prepared.

One of the most inspiring advances has been among the five branches of the ancient Syrian Church of Travancore, in southwestern India. One huge convention for Christians was held in the center of each of the five bodies. After each convention educated Syrian secretaries were appointed to follow up the work done, and money was subscribed to cover their expenses. One of the conditions of holding these conventions was that they should be followed up in all the churches by Bible study and prayer, in preparation for a forward evangelistic movement of the whole church for non-Christians. This condition is being complied with, and whenever a large number of Christians within these churches have been quickened and trained for wise service among non-Christians, then a forward movement for non-Christians will be attempted.

Another large plan has been made by the Presbyterian Church of all India. Rev. W. A. Wilson, D.D., of Indore, is the convener of the evangelistic campaign of that church. The immediate end in view is the enlisting of the entire membership in a careful campaign of, to begin with, one week's evangelistic effort, in which as many as possible will devote time and energy to a distinct witness for Christ, each carrying a personal message to sections

A SANAYASI DOING PENANCE

This Hindu is lying on a thin cord to provoke sympathy from passers-by, who throw alms on the cloth on the ground

of his community and to villages which have been previously prepared for such work.

A third endeavor is by the Anglican Church of South India, the Tamil clergy of which in the Madras diocese met for a retreat early in February. Few things have given some Christians of the American Marathi Mission so much gratification as praying for a special blessing on that retreat.

The Christian Endeavor Society, which has branches throughout India, is being stirred to make evangelism its most urgent present duty.

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After Conversion What—in Aruppukottai?

In answer to some inquiries as to the growth of Indian converts in the Christian life and as to why the missionaries feel so strongly the necessity of a chapel and a teacher in each village, Rev. James C. Perkins, recently of the Madura Mission, says:—

"It is difficult for me to describe to any one not familiar with mission work in India the fearful persecution that often follows the profession of Christianity—the well-nigh frantic struggles of the missionary in charge to obtain the means to keep up with the growth in that station. It seems like a blow from the rear, from a quarter that we are not watching, when after overcoming the fierce opposition of the Hindu, the power of caste, and the natural and universal lethargy of the human heart, we are not able, for lack of means, to make our successes good. In nine cases out of ten a successful campaign among Hindu (heathen) villages or towns, where say fifty people have taken a stand for Christ, means a mud and thatched church costing thirty or forty dollars and a catechist or preacher whose salary is about forty dollars a year, else the new people cannot be anchored in Christianity. But where is this sum to come from? The Board's appropriation does not cover even fifty per cent of the expense of keeping up old, well-established work and the people of the Indian churches have given (oftentimes out of great poverty) their utmost, and still there is not a rupee for these new congregations, just out of Hinduism. As the Hindus say, 'What is doing?' or in other words, 'What is to be done?'

"Perhaps some of you say, as a dear and honored pastor once did to me, 'Why don't you tell them to try to come together by themselves and hold meetings under some tree, study the Bible, pray, and thus grow in grace without church or preacher, or let them hold meetings in each other's houses?' I did not say much in answer, but I thought of a meeting I once held in the bright moonlight, under a tree, with a company of sixty Hindus who that month had accepted the God of the Christians.

A Meeting under Difficulties

"We could not have held the meeting in their houses, for they were only thatched huts, too small to accommodate more than a dozen people in each. Then, if they had been fairly large and commodious, there was nothing overhead, for the heathen had burned off the thatched roof of every Christian house in the village.

"That was the strangest prayer meeting I ever held! The new Christians were seated on the ground and the laughing, mocking heathen stood all about commenting on the service. Their contempt for the singing was, I confess, justifiable, for the newcomers knew nothing of Christian songs; so the pastor, the catechist, and the missionary had to do all the singing. The catechist was really a good singer, but the dear old saint of a native pastor's singing had only one excellence, and that was distinctness—every syllable could be heard—but he had to be kept on the key by the desperate efforts of the third singer. When the song was finished, the jeering bystanders said: 'Well, enough of that! What's next?' During the read-

A TENNIS GAME AT PASUMALAI

ing of Scripture they were rather quiet, for a striking passage was read and their attention was caught for the moment. But when prayer was offered, they broke out again with: 'What are they doing now? Oh, yes, their hands are over their eyes—they are going to play some game, "Hide and Seek," perhaps.'

"Later, during the address, various disconcerting remarks were heard, such as, 'Just you wait till that white man goes back to his bungalow and you'll see what will happen to you.'

"Such was the history of the meeting, and far worse would be the history of meetings by the people alone, without the check given by the presence of the missionary.

Refusing Inquirers

"There were times in my experience as missionary-in-charge at Aruppukottai station that I actually refused to receive bands of people from Hinduism because no means were available to house and instruct them in their new faith, and without proper teaching and development they would not be able to withstand the fearful persecution that would follow.

"The above is precisely the condition today. Every year finds from four to eight bands of people in different parts of that station sending the message to the missionary, 'Sir, we would see Jesus'; or in more definite words, 'If you will come to our town, there are forty or fifty of us ready to become Christians'; and the missionary and pastors often cannot heed the call because experience has taught them that to receive a congregation and not to be able to ground them in the truths of the gospel means that the newcomers, too weak to stand the persecution that always follows, will go back to heathenism. And after that it is more difficult to get them again than if they had never received Christianity at all."

Sports at Pasumalai

Besides six hours at language study, one hour for reading, and an hour for tennis, horseback riding, or other recreation each day, Mr. Lloyd L. Lorbeer, who is spending his first year in

Pasumalai, with the Madura Mission, finds time for various other experiences and diversions. A recent letter details the events of one week aside from the regular program given above. We cannot print the letter in full, but as an example of the way the Indian assimilates the Western attitude toward sports and competitive games, we must give our readers a couple of paragraphs:—

"*Saturday.* Drove at 3 P.M. to the People's Park at Madura. Six high schools were entered for a Conference Track Meet. One Hindu team and the Catholic school did not appear. There were nine events, with an average of eight or nine entries for each event. These records are not bad for high school boys, especially for boys who ten years ago didn't know what a vault or a relay race was: 100-yard dash, 11 seconds; 440-yard dash, 58 seconds; 110-yard, 3-feet hurdles, 17 seconds; high jump, 5 feet, 3 inches; vault, 9 feet, 3 inches, etc. Sourashtra high school ran our Pasumalai school close, but we won 70 to 56. In athletics the outcaste is on a par with the Brahman. It is splendid to see this equalizing force growing.

"*Monday.* Pasumalai celebrates Durbar Day—the anniversary of the proclamation of India as an empire under the British sovereign. School gave way to sports, a picnic dinner, and annual church meeting. With the first streaks of dawn four teams were playing Association football. Rope tugs and scores of amusing and exciting races for boys of different ages followed breakfast. The prizes are small sums of money, and seemed strange to us till we realized that these mites are seldom possessed by our boys and are a better help than charity money. Last year many of the winners turned their prizes into a war fund, and this year not a few annas went into the high school Young Men's Christian Association fund for conducting a school in a near-by village.

"Then that picnic dinner! The boys were pleased to have us eat with them and gathered thickly in our vicinity to watch our efforts. We all squatted on the large veranda. Banana leaves made good plates. From large baskets of rice the waiters pulled out generous helpings for each. A little curried meat and mixed vegetables were added with a cocoanut spoon. The Indian rolls up a ball of the mixture in his right hand and snaps it into his mouth with his thumb. We will not discuss how much we uninitiated snapped onto face and clothes, much to the amusement of our neighbors. Three rupees (one dollar) must pay for each boy's food for a month, and it is mostly rice three times a day. No wonder they are expert in eating it."

AFRICA

Dondi Institute Makes Progress

Rev. John T. Tucker, of the West Central Africa Mission, sends a remarkably interesting and encouraging report of the second session of Dondi Industrial and Training Institute. Forty-five students registered when the term opened, as against twenty-five the previous term. They came from all the stations of the West Central Africa Mission—seven from Bailundo, six from Kamundongo, six from Sachikela, five from Ochileso, and twenty-one from Chisamba. All last year's students returned except one who had married and one who has charge of an outstation school, but who hopes to return later. In explaining his non-appearance the latter wrote: "One sets fire to the grass on the mountain; another fires the grass in the valley; but the smoke of the two fires meets and makes one," which proverb (as it is in Umbundu) applies to the work of God, which unites in aim though sundered far.

Since the students of Dondi Institute are to be the future leaders of the churches, they are given a training which will help them to teach right

ways of living, of thinking, and of acting. The native pastors and teachers who go out from Dondi are going to know how to teach in the schools, to build a model house, to farm on a scientific basis, and generally to be Christian citizens and an example to those they seek to win to Christ.

Mr. Tucker says: "All the students are working devotedly, some staying up late at night to study for next day's recitations. Those who know how easily the African falls asleep will appreciate what this study at night means. It indicates intense enthusiasm on his part and a desire to learn everything likely to be of help to him in after days.

"On Sundays, after the morning service, the students are detailed, four in a group, to preach in the near-by villages. The older students have frequently left very early in the morning and returned late at night, having made a long preaching tour. This experience in preaching is an invaluable part of the general education. Not only does it quicken their ability to deal with men, but forms the habit of aggressive evangelistic work.

"It is not easy, in a new district, to deal with all the objections raised by the natives. The great stumbling block is polygamy. Following this as a hindrance come 'beer drinks,' with all their attendant evils. To bring an African to a decision requires patience and tact. Those who hear 'the words' intend to believe some day, but not just yet. 'Why should we hurry?' they ask. 'A village is built slowly,' which is also a proverb, good in its way, but leading to never when it comes to believing. Hence the native preacher has to be ready with another proverb, and he often says, 'But think of this: "The carrier who is always putting off his start never reaches his goal."'"

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The Schools at Bailundo

Mrs. Marion M. Webster, whose return to her field in Bailundo was described last month, is getting a good grasp of affairs there and sends this glimpse of problems and progress in the schools at Bailundo:—

"Since I came we have been busy all the time, and yet have not done much but talk over things in general, plan, and arrange for the work. We have twenty-three girls in the board-

A NATIVE SCHOOL IN WEST CENTRAL AFRICA

BY THE RIVER AT OCHILESO, WEST CENTRAL AFRICA

ing school, from eight to thirteen years of age. I take charge of them and all the work connected with their house, garden, and field. Miss Campbell has charge of all the schools; kindergarten and boys and girls in the morning from eight to twelve. She has pupil teachers to help her, but even so it is some work. In the afternoon, from two to five, we have a class of young men and girls, teachers and those preparing for the central schools at Dondi. This class has arithmetic, geography, music, drawing, composition, reading, Bible, manual training, Portuguese, domestic science, and sewing. The work is divided among Miss Campbell, Miss Stover, and myself. It is a very interesting class.

The Question of Food

"The boarding school girls, with few exceptions, are from the outstations. Some of them are daughters of the teachers. We hesitated about calling them in this year, because of the scarcity of food; and until the garden stuff comes on and the brook garden corn is ready, it is going to be hard enough to manage. The week before I came the rains started, and it seemed as if they had come to stay. Planting began at once and has been rushing ever since.

"There have been changes in two and a half years, but I am glad to be able to say the changes are mostly improvements. There are growth and progress along all lines. The outstation work has enlarged, many new outstations have been opened, and at the old ones the numbers have grown. Teachers are being sent into outlying districts. There is a growing desire everywhere for teachers. More and more the people are seeking the light, and desire to know and to worship the true God. This is the day of opportunity in Angola."

MICRONESIA

The Nauru Bible and Hymn Book

Communication with the smiling Pacific Islands is just now sadly interrupted, but missionary work for them is going on none the less. The Massa-

chusetts Bible Society at its recent annual meeting voted to appropriate $2,000 toward printing the whole Bible in the Nauru language. This sum, added to a fund of $2,000 already raised by the Central Union Church, Honolulu, will give the Nauru Christians the complete Scriptures before very long.

Nauru is just south of the equator and about 200 miles distant from any other island. In 1913, however, it exported $2,000,000 worth of phosphate and copra, its cocoanut palms being very valuable as well as its phosphate beds.

Nauru was a German possession until soon after the war broke out, when an English warship landed a force which took possession of the island. Rev. Philip A. Delaporte, the Board's missionary for Nauru, is just now in America, and has with him Jim Detudamo, the Christian native who has helped in the translation of the Bible and in the preparation of the new Nauru hymn book which is soon to be printed.

JIM DETUDAMO, WITH HIS FAMILY

The leader of the Nauru Band; Mr. Detudamo is now in America

In 1912 Mr. Delaporte prepared and the boys at the mission printed, on the hand press given them by the young folks of Central Church, Honolulu, a Nauru hymn book, containing also the Psalms and the Book of Ruth. The book included the words of 117 hymns, but of course it was not possible to add the notes to this edition. In fact, type was so scarce that only two pages at a time could be printed. Music is a great help in the church services on this island, and Mr. Delaporte has organized a brass band of fifteen or more members which leads the singing at the church services. The attendance at these gatherings is often 900 strong, and on special days 1,100 are frequently present.

The enlarged hymn book, with music, is being brought out by the American Board. The change of ownership of the island may make some delay because of copyright complications. Translating the hymns and setting the type is a small part of the work of getting out a hymn book for a mission field. Hymns and music are copyrighted, sometimes separately, sometimes together; sometimes by the publisher, sometimes by the author or composer, and sometimes by all three. Sometimes the copyright has been taken in two or three different countries whose regulations are all different. The fact that the hymn is desired for the use of a Christian mission in the mid-Pacific or in the African hinterland doesn't seem to make for leniency on the part of any one who has any proprietary rights in either words or music, but ultimately the Board expects to be able to add to its long list of publications in strange tongues this hymn book in the Nauru.

Mr. Delaporte first went to Nauru in 1899; for nineteen months after his arrival he received no home letters and

no vessel from a foreign port called at the island. In December, 1913, a wireless station was established, and up to August, 1914, daily messages were received from the outside world. Then the wireless station was destroyed. When Mr. Delaporte began work only the natives of Nauru were reached. Now many men and boys from the Caroline Islands come to work in the phosphate beds, and at last reports there were also about six hundred Chinese and about one hundred white people connected with the managing staff of the phosphate company, the total population of the island reaching nearly twenty-four thousand souls.

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THE PHILIPPINES

The "Baseball Evangelist"

In a recent letter from Rev. Frank C. Laubach, of Cagayan, Mindanao, he devotes a few sentences to a description of Mr. Dunlap, a Presbyterian pastor on Cebu, an island north of Mindanao, and well known all over the group. Mr. Laubach writes:—

"Mr. Dunlap is known over the Philippine Islands as the 'Baseball Evangelist.' He is a deeply consecrated man and has turned his baseball ability to the saving of a very large number of young men with whom he has come in contact in athletics. I believe that in athletics he has a unique entering wedge among the Mohammedan Moros which could not be found in any other way. Governor Carpenter shares this belief and has asked him to come down and attempt 'baseball evangelism' among the Moros on Mindanao. The Moros are fond of athletics, as they give an outlet for their fighting instincts, and there is every prospect that this will break down the adamantine wall which has separated them from Christians. Indeed it has already begun to do so. There was a Moro team in the recent meet in Cebu, and the next interprovincial athletic meet will be held in the heart of the Moro district, at Zamboanga, Mindanao."

Having come into personal touch with these wild people through their love for sport, Mr. Dunlap seems to know just how to present to them a knowledge of the spiritual facts and service which makes for a strong, free Christian life.

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MEXICO

Leaving Chihuahua

Rev. L. B. Fritts tells of the situation at Chihuahua when he left, as follows:—

"The school was closed for vacation and the children who could not go home were left in the care of Mrs. Mendoza, who was to remain in the school building. The pastor, Rev. J. J. Valencia, was intrusted with the funds for all workers in the state. The building operations to a large extent were stopped. Our head mason was left in charge of the building, with instructions to finish up certain things that we felt he could do without our close supervision. We had been making adobe bricks, and this work was ordered stopped as soon as they had finished the materials then in the yard. We have about eight thousand adobes ready for the new building, which is almost finished and can stand as it is without injury. We secured an $8,000 insurance policy upon it before leaving.

"We were all agreed that the prudent thing to do was to leave. There was a grave possibility that enough Carrancistas would turn to Villa to enable him to reënter the city, and it would probably be death to all Americans if he should do so. Then there was the other possibility of a popular uprising against the United States for invading Mexican soil, and in either case it would not be safe for us there.

"If our government gets out without embroiling the whole country it will be a great thing for American prestige, and should lead to better re-

lations with the country than ever before. If, on the other hand, we have to fight the whole country, our forces will have to stay there until law and order are thoroughly established. In any case we shall need to prepare for a great advance in our work. Do people realize that we are primarily responsible now for a field as large as all New England, New York state, Pennsylvania, New Jersey, Maryland, Delaware, Virginia, and then enough left over to make two states the size of Connecticut? It is true that we have only about 750,000 people in our parish, but with only two ordained men and such a territory it will take some time to reach them all. I want to help put this situation right up to the churches, and the Board must plan to enlarge our Mexican work or quit."

JAPAN

Gosen's Revival

Some months ago the newspapers contained an account of the return to his native land of Mr. Kimura Seimatsu, an evangelist who was years ago driven out of his birthplace, Gosen, because of his Christian faith. He came to America, studied and won his way, but had it always in mind to go back to preach in Japan and especially at Gosen.

He went there in January of the present year and held a five days' series of evangelistic meetings, sometimes 250 persons being in attendance and about 800 being reached in all. The interest, our correspondent declares, was intense. On the last Sunday a meeting to organize a new church was held, with fifteen names of recognized Christians to be put down as charter members. In addition twenty-three others applied for baptism, which will be granted them after some months of training and instruction. Many others registered themselves as "Seekers." Mr. Kimura hopes to return later and believes that at least a thousand may declare themselves Christians.

The pastor is an enthusiastic, active man and has nearly all the children in town in his Sunday school, which meets in two sections. A monthly paper is issued. The middle school students have been organized into a society connected with the church. There is another society for young women and other enterprises are on foot.

A COUNTRY ROAD OVER THE NAKASENDO

Sanashi Sakurai's Sorrow

Up to the mountain village of Sanashi, Rev. C. Burnell Olds, of Niigata, was summoned in mid-January to attend the funeral of the wife of Sakurai, the teacher evangelist whose work has had such influence in that region. Mr. Olds writes of his journey, of his arrival on a Sunday night with other funeral guests, and of the supper served in the big living room, in the center of which the dead woman lay in state in her rude coffin. "The next day," Mr. Olds continues, "the house was astir early, for the funeral was set for ten o'clock. Soon after the appointed hour the sympathetic villagers filed in. The brother of the deceased presided, the former pastor prayed and read the Scripture, and I preached the sermon, while all the people joined in the hymns.

"Then came what always seems to us so incongruous—the inevitable photograph. Every one has to be in it,

all grouped about the coffin. A heavy snowstorm was falling and the day was dark, so that fully a half hour of arrangement and rearrangement was necessary before the photographer was satisfied, and then he kept us under exposure a full minute before he let us go.

"At length the procession set forth in the heavy snow, some carrying long, streaming banners of colored bunting, others wreaths of camellia flowers and leaves, all falling in either in front or behind the bier. This was carried on the shoulders of four grass-coated coolies, and consisted of a portable platform five or six feet square, with a little picket railing round it; in the center was placed the coffin, unlined and unadorned save that the whole was covered with a shroud of black cloth.

"The whole company, including the Buddhist priest in his regalia, followed to the cemetery, which here is not now a place of interment, simply a place for holding burial services, the coffin being later taken to the crematory a mile and a half further on. After the Scripture reading and three long hymns, we had to submit again to the ordeal by photograph, which took some thirty or forty minutes longer.

"Then the company sauntered back to the house for the funeral meal. This was the regular full Japanese dinner, and in addition a full set of the beautiful symbolic funeral cakes of the lotus pattern were served to each guest. As there were at least a hundred persons present, this was no small undertaking.

"Toward evening an expedition was formed to the place of cremation, to gather up the bones and ashes of the deceased. It was a hard walk through an all but trackless country. Arrived at the place, we found operations still in progress. Apparently an ordinary bonfire had been kindled; on this the body had been laid and was gradually being reduced to ashes. We were asked to wait a few minutes till the process should be complete; and so we waited, most of the party standing around the fire as though fascinated by the sight.

"After full two hours the process was declared complete, and then all the party—men, women, and children, seven or eight in all—by turns dug in the ashes with chopsticks for the bones, which they transferred adroitly to the box prepared for their reception. Then the homeward march began, through darkness and blinding storm.

"Back at the house, the little charcoal fire and the evening meal were welcome. From the room adjoining was heard the voice of an animated speaker discoursing on the relative merits of Christianity and other religions. It was the father of the dead woman, formerly a scoffer, but evidently deeply stirred by this day's doings.

"But the evening meeting was the climax of the day—a simple service in which all the villagers had part. Sakurai himself led the service, and how beautiful was his tribute to his wife, to her faith and faithfulness, to his faith in God and his renewed resolution to spend the remainder of his life's energies in direct work for him! Other testimonies were strong and tender, and a new and beautiful fellowship seemed to arise that evening. May it mark the beginning of a new interest in Christ and his cause in that mountain village which shall result in a great sweep into the Kingdom of God!"

CHINA

Special Occasions in Peking

In a chatty letter recently received from Mrs. Mary P. Ament, of Peking, are glimpses of Christmas celebrations and of New Year spiritual efforts which we share with our readers:—

"Up to the Christmas season we came. For ten days schools and churches brought out the wonderful thought of God's love as shown in the coming and in the life of Christ. I wish you could have seen one of the

schools render Van Dyke's 'No Room in the Inn.' I wish, too, that you might have heard the songs; and it seems as if Mrs. Stelle's hymn, set to the music of the Anvil Chorus, might have reached your ears, so heartily the boys sang it.

"In one home, where one of our first Ming Lun Tang pupils is the center, a service was held. The aged father, brothers and families, servants, with some neighbors, listened to a talk on the meaning of the day; carols were sung by the seven whom this rare young woman has brought into our schools; every one received a gift, and now we hear that it is to be an annual custom in that home, where three years ago not one was a Christian.

"Now a campaign is on in the street chapels, all forces joining, first at one center, then at another. These meetings are for men. In our own meetings we feel the Spirit's presence, and the attitude of the church makes us hopeful for the success of the larger plan. The Chinese are taking on more responsibility, and relations with them are most cordial. The women students of Bible school are doing practical work, first in visiting the great factory where soldiers' clothes are made and telling the gospel story, and now in going to clinic and wards of two hospitals. Students of eighth grade and academy help in Sunday schools. In a word, the wish to do things is evident, and the ability is present also. With self-effacing foreign leaders the whole enterprise is moving forward, and we feel that we have His presence without whom all our labor would be vain."

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Her First Church Service in Peking

Dr. Amy Metcalf, who went to Peking last year, being the first appointee under the Rockefeller Medical Foundation, has sent to her friends a vivid description of her first impressions of China. Her story of her progress in acquiring the Chinese tongue is most encouraging to those who feel that an Oriental language is especially difficult to learn. She writes:—

"The helplessness which overtakes one in the presence of a strange language is calculated to make one feel a near relative of Uriah Heep. But I am

MR. LI
Pastor of Central Church, Peking

optimistic to believe that I will in time be able to make myself understood. I came to China thinking that the language was beyond the reach of the average intellect, and was so paralyzed by fear that an hour of study was the most perfect torture. Now, after seven weeks' study, I can talk to my teacher for an hour without running down, and am very jubilant over it. Of course I get the words in reverse order and every sentence has to be corrected, and I can't talk at all to other people. I get stage fright and my vocabulary suddenly departs. But the ability to convey ideas in a foreign language is very sweet to me.

"I seem not to have told anything that relates to mission work. The truth is that I don't do any missionary

COMING FROM CHURCH IN THE MISSION COMPOUND, PEKING

work—am not allowed to until I learn the language. My only friends among the Chinese are my five teachers—three at language school and two personal teachers. But if these five are representative, the Chinese personality and character are splendid beyond expectation.

"My one Chinese woman acquaintance is Li T'ai T'ai, which is, being interpreted, Mrs. Lee, T'ai T'ai being the title of a married lady. She is our pastor's wife, and took advantage of her official station to seize me as I was coming out of church this morning and ask me to call on her. I mean to accept, but couldn't find words to tell her so, much to the poor lady's dismay. The Chinese seem to enjoy these one-sided conversations even less than we do.

Her First Church Service

"It was my first appearance at a church service, though the church is but two doors away, for the older missionaries discourage our going when we know no Chinese. So this was in the nature of an experiment, to see how much I could grasp. The hymns I could find, having already learned to count, and I could sing the tunes, minus words, and thus have some little part in the service. I gathered, too, that the Scripture lesson was from Philippians 4, but I couldn't have found the place in the Chinese Bible, nor did I understand what was read except the one phrase, 'Again I say, rejoice.' During the prayer I gleaned an occasional meaning and in the sermon understood several separate phrases, but not enough to tell the drift of it.

"One doesn't ordinarily regard announcements as particularly thrilling, but they were so to me this day, for I understood the names of the people who would perform, the hour of the performance, and its place also.

"Perhaps you think that such a service would have little spiritual value, but such was not the case. To begin with, one could not sit there in the midst of so many earnest worshipers without getting the contagion; and then as I thought of the beginnings of work in Têng Shik K'ou (our compound) and remembered the human hopes and prayers and sacrifices that had gone to build up this flock, a new significance came over it all, and I saw in this earnest preacher before me the promise of greater things to come. When one remembers that so recently as fifteen years ago there was not one

stone left upon another, it is hard to believe that our present prosperity is real."

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Conference of Chinese Workers at Canton

Rev. Obed S. Johnson sends us the following:—

"For many years it has been the custom in our South China Mission to hold a 'Workers' Conference' at the beginning of the year, in which all the Chinese workers—preachers, teachers, Bible-women, booksellers—are invited to have an active share. Though there is, necessarily, considerable work and some financial outlay connected with these gatherings, our experience has invariably been that they were more than justified by results attained. The meetings give opportunity for friendship, meditation, inspiration, consecration, prayer, and plans. They may, indeed, be likened to a minor edition of the annual meeting of the American Board.

"This year's conference was held in our Canton City church, from January 1 to January 5, inclusive. More than fifty workers were in attendance, some coming almost two hundred miles. In this great center of missionary activity we were enabled to secure addresses by prominent Christian workers—native as well as foreign—of our own and other denominations. Among the addresses were 'A Talk on Personal Hygiene and the Care of Health,' by Dr. Hofmann; 'The Laymen's Missionary Movement,' by Rev. C. A. Nelson of our own mission; while 'Personal Work,' 'The Deepening of the Christian Life,' 'The Need and Development of Christian Leadership,' and 'Christianity and the Present European War' were ably discussed by prominent leaders of the Chinese Church.

"One of the most enjoyable features was a sacred concert, given by a number of the Union Theological Seminary —Canton, not New York—students. This song service was a revelation to many of our Chinese friends, who had

SOUTH CHINA MISSION WORKERS' CONFERENCE

Messrs. O. S. Johnson and C. A. Nelson seated in the next to the front row

not realized the worth and inspiration of Christian song.

"Throughout the conference our three native pastors, Rev. Messrs. Joe Jet, Leung Man Shau, and Yung Park, gave freely of their time and counsel. Worthy of special mention is Rev. Yung Park's earnest, heart-searching address at the closing service, entreating a renewal of faith and consecration. It was a fitting close to days of spiritual blessing."

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Cause for a Praise Service

In spite of wars and rumors of wars, of threatened changes of administration, and of restrictions on trade and business, mission work in China goes steadily on. A recent letter from Miss Luella Miner, of Peking, gives a glimpse of the progress made last year. She says:—

"I have been working today on the 1915 statistics of our Peking station, with its outstations, and it makes me feel like having a praise service. What might we have accomplished if we had had the men and women to enter all of the doors of opportunity! In our regular schools we have had 1,088 pupils, and hundreds more have been instructed in Sunday schools, station classes, the Bible classes for university students, and the night school. Then the preaching bands, in their annual tour of the great country field, have reached tens of thousands in their lectures and with the gospel message. The band is just starting out for a month's work which will complete the circuit of the outstations.

"One new station has been opened between Peking and the Summer Palace, where the great macadamized road runs through a thriving town. We hope that the American Indemnity College teachers and students, who are not far away, will support this work if sufficient interest can be aroused. Pupils have paid into our schools the equivalent of $3,670 (gold), and for the support of the church and its benevolences $890 more. It is these sums which enable us to enlarge our work, though the funds coming from America are not increased. We need especially now money for land and buildings, that room may be provided for work that will be almost self-supporting when it is once started. Our schools are getting in a fine class of pupils now, boys as well as girls. Several desirable pieces of property near us are now offered for sale. Oh for a few tens of thousands out of the millions worse than wasted in Europe daily!"

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The Bible Giver

We quote the following from a letter sent by Mr. James H. McCann, of Paotingfu, Chihli:—

"Last week we had an interesting experience. A wealthy Chinese, resident in Peking, came down to Paotingfu under the auspices of the Young Men's Christian Association. This is the man who has purchased New Testaments wholesale and presented them to the Chinese non-Christians. He is not a member of any church, but he certainly has all the marks of a good Christian. He came and held four meetings, besides doing a lot of visiting among the officials. He spoke twice in a large hall in the city, under the auspices of the Young Men's Christian Association, once in our chapel in the city, and once at a Girls' Normal School.

"At these meetings he recommended Christianity and the Bible to the people. Dr. Wilder came down from Peking and spoke at three of the meetings with him. At the close it was announced that to all who desired a copy of the New Testament would be given. Those desiring to avail themselves of the offer had first to give in their names, and then a card would be sent to them with which they could obtain the book at either of several places designated where there are Christian workers, the idea being that each one had to go for his book in person. About one thousand names

were handed in at the meetings, and the next day a list of 700 names of students from the Military College who were unable to attend the meetings, but who desired New Testaments, was received."

THE PORTFOLIO

The King of Siam Speaks

In each group or nation of men there must be a governor to take care of the people and there must be some one to teach them to do good, like a Jesus, a Buddha, or a Mohammed. The work of these men we call religions. Religions are signposts to tell the people how to walk in the good way. All the religions contemplate the same effects. People must believe in religion. The Siamese people born in the Buddha religion must believe in it. But some people at the present time think that they are free, that they may formulate their own religious ideas—the idea, for example, that it is not right to steal if you get caught, but that it is all right if you are not caught. People who have thoughts like these are men without religion and therefore without goodness. A man cannot construct a religion for himself. Religion is a thing that has taken many thousands of years to work out. The man who thinks he can construct a religion for himself is a bigot. I have examined all the religions myself and I believe the Buddha religion to be the best. Therefore I believe in the Buddha religion. I know about the Christian religion better than some foreigners do because I was educated in Europe, where I studied Christianity and passed an examination and got first honors in it. Next Saturday I will explain about the Christian religion.

From speech by the king to a society called the Wild Tigers, as reported by Robert E. Speer in article in the International Review of Missions.

An African Railroad

Bloemfontein, Johannesburg, Pretoria, Bulawayo, Ladysmith—the names are eloquent of battle. They recall the militant pilgrimage of the Boers, seeking a land where slavery might thrive; the Zulu Impi, and its mad charge upon the circle of Cape wagons; the sufferings of a Livingstone, wandering hopeless through a hopeless land; at the last, the rumblings of Boer and British cannon, the patient march and countermarch, the long siege, the death march echoing from hill to hill.

But the names are taken today from the time-table of the railroad, emblem of the Age of Progress. Splendid trains whirl out of Cape Town and away into the Northern Outland. The glare of electric lights from the windows sweeps the broad veldt where yesterday Gordon, the peaceful hunter, gazed upon the millions of springbok and tracked the great lion to his lair. The train, from its fittings, might be one of the Pennsylvania flyers to Chicago; but it is merely the train *de luxe* for Victoria Falls. It follows the trail of the Lost Legion, the "long trek" of the Father of the Boers. It cuts across the battlefields of Cronje, De Wet, and Botha. It taps Johannesburg, the heart of the Rand. It threads the hills where Roberts swept the broken forces of the Boers back on Pretoria. Then on and on it picks its way, up through the hills and plains, leaping at last on great steel arches over the Zambesi, Livingstone's river, then on into the unbroken jungle of the great central plateau.

C. M. Keys, in "The Uplift of the World."

The refuge from pessimism is the good men and women at any time existing in the world; they keep faith and happiness alive.

From Charles Eliot Norton's Letters.

THE BOOKSHELF

Winning the World for Christ. A Study in Dynamics. By Walter Russell Lambuth. New York: Fleming H. Revell Company. Pp. 295. Price, $1.25 net.

Within the covers of this book are contained the Cole Lectures for 1915, delivered before Vanderbilt University by Bishop Lambuth of the Methodist Episcopal Church, South. The six lectures concern themselves with the home side of the missionary problem: the task of arousing, maintaining, and developing the missionary spirit in the Church, which is the base of the undertaking.

The successive themes are therefore The Kingdom of God, The Holy Spirit; God Seeking Man, Prayer; Man Seeking God, Missions and the Heroic, A Missionary Church, and The Preeminence of Christ. Bishop Lambuth's acquaintance with missionary history and administration enabled him to enliven his discussion of these somewhat stereotyped themes with abundant illustration from missionary biography and with frequent practical applications and suggestions.

While bearing some marks of having been written to order, and to fill out a series, each member of which should occupy an hour in its delivery, these lectures make a stimulating contribution to missionary literature.

World Missions and World Peace. By Caroline Atwater Mason. West Medford, Mass.: Central Committee on the United Study of Foreign Missions. Pp. 274. Price, paper covers, 30 cents; boards, 50 cents, postage additional.

This book is the sixteenth in the United Study Series. Mrs. Mason's sub-title is, "A Study of Christ's Conquest," and she intends it to meet the statement that without war men and nations lose their sense of the heroic and sacrificial by showing that the constructive work of foreign missions supplies a Christian equivalent for war and an adequate motive for heroism and self-sacrifice. Believing that the present war is the result of the only partial acceptance of Christ's teaching by so-called Christian nations, she goes on to study Christ's conquests in the past and the outlook for his kingdom in the future. The book has six chapters in addition to its suggestive introduction. An appendix and brief reading list supply hints for further study to the thousands of women who will follow it during the coming year, and numerous well-chosen illustrations emphasize many of the points made by the author.

Masoud the Bedouin. By Alfreda Post Carhart. Illustrated by Jessie Gillespie. New York: Missionary Education Movement of the United States and Canada. Illus. Pp. 249. Price, $1.00 net.

There is always a call for stories; fiction outranks all other forms of literature in the favor of frequenters of our public libraries. And true stories, if well told, are the best and most popular of all. We commend heartily to all story lovers the sixteen sketches of the volume grouped under such captivating headings as The Way of Them That Dwell in Tents, Glances through the Lattice, and Where East and West Meet.

Born in Syria, the author describes its life vividly and appreciatively; the reader is transported from the village to the plain and the mountain, and is everywhere brought face to face with interesting figures and their strange customs and behaviors. The book is embellished with numerous pen and ink sketches of typical Syrian characters and with a half dozen reproductions of photographs which illustrate the text; the typographical make-up also reflects credit on its publishers. It is an attractive volume.

The Students of Asia. By Sherwood Eddy. New York: Student Volunteer Movement for Foreign Missions. Pp. 223. Price, 50 cents.

It is not too late, we trust, to call attention to this readable and inspiring little book in which Mr. Sherwood Eddy has written of his experiences and observations in various campaigns among the student classes of the

Farther East. Mr. Eddy sees quickly and sharply, feels keenly, and writes with enthusiasm. He mingles facts and figures which might otherwise be dry with so much of incident and anecdote that interest does not flag.

The book reflects modern situations and recounts present-day movements, yet backgrounds are not forgotten. Indeed, one is rather surprised at finding three or four pages of this compressed record devoted to the retelling of Neesima's life story. Whatever bears upon the development of the new student life and outlook in Japan, China, and India evidently was felt to be germane to this volume. At this disheartening period when the young manhood of Europe is being wiped out in war, it is good to read of the awakening to new aspiration and capacity of the student classes of Asia.

WORLD BRIEFS

"Jesus grass" is what they call the white clover in Japan, because it was brought to the islands and planted and distributed by an American missionary.

A rabbi attached to a German army corps is urging that a book of extracts from the Old Testament be published for use among the Jewish soldiers in trenches and in hospitals.

Gifts of the Rockefeller Foundation during 1915 totaled $1,342,561, including $250,000 to the American Baptist Foreign Mission Society, $55,000 to the International Young Men's Christian Association, and $570,559 to the Rockefeller Medical Research Institute, for buildings.

Dr. F. B. Mallory, pathologist of the Boston City Hospital, has discovered the scarlet fever bacillus, which has long baffled the doctors. The life of the bacillus is very short, only twenty-four to forty-eight hours, so the period of contagion is shorter than had been supposed.

Referring to the inadequate occupation by missionary forces of four interior provinces of China, the Committee of Survey of the China Continuation Committee declares that not only are schools and workers few, but that there are aboriginal tribes in one province, probably half of the population, whose languages need to be acquired and in some cases have never been reduced to writing.

Dr. Fred P. Haggard, for sixteen years secretary of the American Baptist Foreign Mission Society, has sailed for Russia to engage in work, under the International Young Men's Christian Association, among the prison camps in Russia and Siberia. His headquarters will be in Petrograd. He is accompanied by his wife and two sons, one of whom, Mr. Roy Haggard, will have charge of a camp in Russia.

During the first year of the Japan Evangelistic Campaign government offices, banks, and private companies asked that meetings be held on their premises, and several audiences of over one thousand factory operatives were addressed. Newspapers were used both for advertising meetings and for printing Christian statements. On one date ten Tokyo dailies printed a three-column presentation of Christianity.

The Southern Sudan Mission of the Church Missionary Society of England has been at work in its African field for ten years and is still looking forward to its first baptism. It recently appealed to the Uganda native church for help in evangelizing the pagan tribes in a part of its field. The first to respond were two boys, in their third year at one of the mission schools in Buda; then a pupil teacher offered himself. The bishop asked for one of the elder men to lead the new missions, and in one morning four African clergy and two lay readers offered themselves. Three of these men were chosen. The African Christians have true missionary zeal, as our own missionaries in Africa can testify.

From among the thousands of Jewish refugees in Egypt the Anglo-Egyptian authorities are reported to be mobilizing a Jewish corps which will be put into service in Palestine. It will be commanded by an English army officer, Colone Patterson. Oddly enough the mobilization of this band took place on the Eve of the Passover. Colonel Patterson, in taking charge, said to his Jewish troops: "We have a mighty task before us. We shall encounter hardships and tribulations, as did your forefathers when crossing the wilderness, but the God of Israel is with us as he was with Moses and with Joshua. Pray for me, that I shall not only behold Canaan from afar, but that I may be permitted to lead you into the Promised Land."

Arrivals on the Field

January —. At Umzumbe, Africa, Rev. and Mrs. George B. Cowles, returning to the Zulu Branch of the South Africa Mission.

January 16. At Sachikela, West Central Africa Mission, Rev. and Mrs. Daniel A. Hastings, joining the mission.

February 17. At Madura, India, Rev. and Mrs. Harold Cooper, first appointed to Western Turkey Mission, but transferred to Madura on account of war conditions in Turkey.

March 4. At Kyoto, Japan, Rev. and Mrs. James M. Hess, recently of the Madura Mission.

Marriage

March 2. In Ahmednagar, India, Mr. Charles W. Miller, of Vaddukoddai, Ceylon, instructor in Jaffna College, and Edith, daughter of Mr. and Mrs. Lorin S. Gates, of Barsi, India, and principal of the Anglo-vernacular department of the Girls' Boarding School in Ahmednagar.

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From the Honor Roll of veteran missionaries to Turkey still living, which the Foreign Secretary listed in his Survey of the Fields for the last annual meeting of the Board, were inadvertently omitted the names of two who are the seniors of the list, Dr. and Mrs. David H. Nutting, now living at Randolph Center, Vt. Dr. Nutting is eighty-seven years old; he sailed for Turkey August 8, 1854. Dr. Talcott Williams, of New York, writes: "Dr. Nutting is the only one left of those whom I knew on mission grounds in my early boyhood, when the Assyrian Mission had just been organized with its three stations: Diarbekir, Mardin, and Mosul."

DONATIONS RECEIVED IN MARCH

NEW ENGLAND DISTRICT

Maine

Ashland, Cong. ch.	8 00	
Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, all toward support of missionary,	225 00	
Biddeford, 2d Cong. ch.	12 30	
Brunswick, 1st Cong. ch.	72 00	
Hampden, Cong. ch., Friend,	25 00	
Machias, Friend,	2 00	
Machiasport, X. Y. Z.	10	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 243.25; "Portland," 98.78,	342 03	686 43

New Hampshire

Bennington, Miss C. E. Rogers, for work in China,	15 00	
Center Harbor, Cong. ch.	7 46	
Hampstead, Cong. ch.	5 00	
Hancock, Cong. ch.	15 00	
North Hampton, Cong. ch.	11 20	
Stratham, Cong. ch.	15 28	
———, Friend, for work in Shansi,	16 00	84 94
Legacies.— Nashua, Mary A. B. Moore, add'l,		18 00
		102 94

Vermont

Brattleboro, Center Cong. ch.	150 00	
Bristol, Cong. ch.	2 55	
Cambridge, S. M. Safford,	5 00	
Hyde Park, 2d Cong. ch., Belle J. Noyes,	5 00	
Norwich, Cong. ch.	5 00	
Orwell, 1st Cong. ch.	39 43	
Pawlet, Cong. ch.	21 05	
Peacham, Cong. ch.	23 00	
Rupert, Cong. ch.	9 00	
St. Johnsbury, South Cong. ch., Rev. Charles H. Morse,	8 00	
South Royalton, Cong. ch.	5 20	
West Brattleboro, Cong. ch.	35 11	
Woodstock, Cong. ch.	205 10	513 44

Massachusetts

Amesbury, Union Cong. ch.	8 70	
Amherst, ch. of Christ, Amherst College, 57.80; Massachusetts Agricultural College, 29.50,	87 30	
Belchertown, Cong. ch.	26 00	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell,	180 00	
Boston, Park-st. Cong. ch., 58.40; Mt. Vernon Cong. ch., toward support Rev. and Mrs. H. A. Neipp, 48.50; Baker Cong. ch. (East Boston), 6.60,	113 50	
Braintree, South Cong. ch.	12 00	
Brookline, Harvard Cong. ch.	696 45	
Cambridge, Pilgrim Cong. ch., 72.13; Wood Memorial Cong. ch., 10; Mrs. M. A. Davies, 15; Mary L. Wheeler, of which 5 for work in Turkey, 10,	107 13	
Chesterfield, Cong. ch.	25 00	
Chicopee, 3d Cong. ch.	11 67	
Concord, Trin. Cong. ch.	57 35	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	51 96	
Dighton, Cong. ch.	10 00	
East Douglas, Friends,	3 00	
Fall River, Central Cong. ch.	480 00	
Fitchburg, Rollstone Cong. ch.	86 08	
Franklin, 1st Cong. ch.	11 91	
Groton, 1st Cong. ch.	8 55	
Haverhill, Center Cong. ch.	64 02	
Hingham, J. Wilmon Brewer, for Battalagundu,	4 00	
Hinsdale, 1st Cong. ch.	23 28	
Lee, Cong. ch., Friends,	60 00	
Longmeadow, Cong. ch. and Sab. sch.	50 00	
Lowell, A. D. Carter, for medical work in Constantinople,	150 00	
Lunenburg, Cong. ch.	9 10	
Medfield, 2d Cong. ch.	5 25	
Medford, Mystic Cong. ch.	55 60	

Mittineague, Cong. ch. 27 99
Moores Corner, Cong. ch. 6 27
Newton, Eliot Cong. ch. 210 00
Newtonville, George A. Eddy, in memory of David Livingstone, for Mt. Silinda, 100 00
Northampton, M. C., for work in Micronesia, 15 00
Randolph, 1st Cong. ch. 13 04
Reading, Cong. ch. 101 78
Richmond, Rev. W. M. Crane, toward support Dr. E. P. Case, 166 67
Rockland, Cong. ch. 34 02
Sandisfield, 1st Cong. ch., Mary S. Hawley and Lamartine A. Hawley, 25 00
Somerville, Highland Cong. ch. 9 71
South Attleboro, Friend, 5 00
South Hanson, Cong. ch. 6 00
South Weymouth, Union Cong. ch. 11 30
Springfield, 1st Cong. ch., 97.09; St. John's Cong. ch., 5, 102 09
Taunton, Trin. Cong. ch., 144; Winslow Cong. ch., 33; Marcus A. Rhodes, 25, 202 00
Three Rivers, Union Cong. ch., of which 50 for work among Armenians, 83 00
Upton, 1st Cong. ch. 10 17
Warren, Cong. ch. 45 01
Webster, 1st Cong. ch. 53 75
Wenham, Cong. ch., Rev. Frederick Morse Cutler, for Aintab, 30 00
West Newbury, 1st Cong. ch. 7 00
West Stockbridge, Cong. ch. 13 00
Winchester, 2d Cong. ch. 15 00
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 300; Old South Cong. ch., Mary Ella Whipple, 5, 305 00—3,995 65
Legacies. — Boston, Benjamin C. Hardwick, by Frank H. Wiggin and James L. Barton, Ex'rs, add'l, 6,100; Ellen Baird, by Frank K. Linscott, Ex'r, 5,000; Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 16, 11,116 00
Malden, Joshua W. Wellman, by Arthur H. Wellman, Ex'r, 1,000 00
Needham, George E. Freeman, by George H. Freeman and Nelson Freeman, Ex'rs, add'l, 22 50
Worcester, Harriet Wheeler Damon, add'l, 50 00—12,188 50
16,184 15

Rhode Island

Barrington, Cong. ch. 7 00
Providence, Free Evan. Cong. ch. 21 88—28 88

Young People's Societies

New Hampshire.—Hampton, Y. P. S. C. E., for Mindanao, 15 00
Massachusetts.—Boston, 2d Y. P. S. C. E. (Dorchester), toward support Luther R. Fowle, 50; East Douglas, Y. P. S. C. E., for Mindanao, 5; Malden, Forest Dale Y. P. S. C. E. of 1st Cong. ch., for Adana, 20, 75 00
90 00

Sunday Schools

Maine.—Belfast, 1st Cong. Sab. sch. 5 00
Vermont. — Irasburg, Cong. Sab. sch., 1.50; Jeffersonville, Cong. Sab. sch., 1; Rochester, Cong. Sab. sch., 3.92, 6 42
Massachusetts.—Amherst, 1st Cong. Sab. sch., 10; Andover, South Cong. Sab. sch., 1; East Walpole, Union Cong. Sab. sch., 5; Fitchburg, Swed. Cong. Sab. sch., 1; Heath, Cong. Sab. sch., 2.25; Millbury, 1st Cong. Sab. sch., 3.35; Randolph, 1st Cong. Sab. sch., 5; Somerville, Winter Hill Cong. Sab. sch., 10; Springfield, South Cong. Sab. sch., 10, 47 60
59 02

MIDDLE DISTRICT

Connecticut

Berlin, 2d Cong. ch. 30 62
Bridgeport, 1st Cong. ch. 102 27
Bridgewater, Cong. ch. 10 90
Columbia, Friend, 50 00
Coventry, 2d Cong. ch. 10 00
Deep River, Cong. ch. 22 83
Greenwich, 2d Cong. ch. 40 00
Groton, Cong. ch., Friend, in memory of Mr. and Mrs. J. J. Copp, 25 00
Guilford, 3d Cong. ch. 25 00
New Haven, United Cong. ch., for work, care Rev. R. A. Hume, 350 00
New Milford, Mrs. Lucy M. Turrill, 5 00
Norfolk, Cong. ch., toward support Rev. G. M. Rowland, 248 00
Northfield, Cong. ch. 4 66
North Haven, Cong. ch. 55 68
Norwich, 2d Cong. ch., 33.28; Greeneville Cong. ch., 14, 47 28
Plymouth, Cong. ch. 21 65
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 48 05
Saybrook, 1st Cong. ch. 22 82
Suffield, 1st Cong. ch. 80 00
Talcottville, John G. Talcott, for work in Turkey, 25 00
Wallingford, O. M. Knapp, 1 00
Windham, 1st Cong. ch. 125 00
Winsted, 2d Cong. ch. 42 47
———, Middlesex Assn. 8 00—1,401 23
Legacies. — Woodbury, David C. Porter, add'l, 37 50
1,438 73

New York

Binghamton, East Side Cong. ch. 3 00
Brooklyn, Lewis-av. Cong. ch., 99; Parkville Cong. ch., 17.66; Beecher Memorial Cong. ch., 10, 126 66
Clarkson, Cong. ch. 6 00
Crown Point, 1st Cong. ch. 17 00
Fairport, Mrs. E. M. Chadwick, for work in Turkey, 10; A. M. Loomis, 10, 20 00
Fredonia, Alma Rose Hubbard, 5 00
Gloversville, 1st Cong. ch. 122 21
Morrisville, 1st Cong. ch. 22 00
New York, Manhattan Cong. ch., 200; Forest-av. Cong. ch., Ladies, 10; E. E. Dwight, 100; Mrs. George E. Davis, 20; Friend, 140, 470 00
Norwich, 1st Cong. ch. 34 96
Owego, Union Presb. ch. 12 90
Port Leyden, Cong. ch. 6 95
Walton, 1st Cong. ch. 84 92
Watertown, Emmanuel Cong. ch. 12 13
Westmoreland, 1st Cong. ch. 40 00
White Plains, Scarsdale congregation, 25 90
———, Matured Conditional Gift, 16,500 00—17,509 63
Legacies. — Brooklyn, Charles A. Hull, add'l, 47 50
New Rochelle, Eliza Moulton, by Henry M. Lester, Ex'r, 1,000 00—1,047 50
18,557 13

New Jersey

Jersey City, Waverly Cong. ch. 5 00
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 466 25
Nutley, St. Paul's Cong. ch. 20 00
Wenonah, R. A. Sargent, 5 00
Westfield, Cong. ch. 100 00—596 25

Pennsylvania

Coaldale, 1st Cong. ch. 7 50
Forest City, Cong. ch. 8 23
Mt. Carmel, Cong. ch. 10 00
Philadelphia, Stanley H. Tead, for work in China, 15 00
Ridgway, Mrs. C. S. Waid, 5 00
Wilkes-Barre, Mrs. John D. Kutzner, for work in Turkey, 50 00—95 73

Ohio

Cincinnati, Lawrence-st. Cong. ch. 15 00
Cleveland, 1st Cong. ch., 38; Emmanuel Cong. ch., 5, 43 00
Columbus, Plymouth Cong. ch., 53; South Cong. ch., 8.50, 61 50
East Akron, Rachel Davies, 5 00
East Cleveland, Calvary Cong. ch. 5 00
Elyria, 2d Cong. ch. 10 00
Jefferson, Cong. ch. 27 50
Lorain, 2d Cong. ch., Mrs. William A. Day, 5 00
Mansfield, 1st Cong. ch. 54 33
Marietta, Mr. and Mrs. Thomas D. Biscoe, 25 00
Newark, 1st Cong. ch. 3 50
North Fairfield, Cong. ch. 6 80
Oxford, L. E. K. 10 00
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Pettigrew, for Pangchwang, 7 50
Strongsville, Cong. ch. 10 00
Toledo, Washington-st. Cong. ch. 25 74
Twinsburg, Cong. ch. 3 00
West Millgrove, Gertrude Ketcham, for work in Turkey, 10 00
Weymouth, Cong. ch., for work in Turkey, 2 00—329 87

District of Columbia

Washington, Ingram Memorial Cong. ch., 19.36; Heloise Brainerd, for Mt. Silinda, 30, 49 36

West Virginia

Huntington, 1st Cong. ch. 21 00

North Carolina

Montreat, Anna C. Edwards, 1 00

Georgia

Athens, Cong. ch. 17 00
Atlanta, Central Cong. ch. 15 95—32 95

Young People's Societies

Connecticut.—Higganum, Y. P. S. C. E., 3.10; Plainville, Mission Study Class, for Mt. Silinda, 5, 8 10
District of Columbia.—Washington, Ingram Memorial Y. P. S. C. E. 32 00
40 10

Sunday Schools

Connecticut.—Bridgeport, South Cong. Sab. sch., 20; Ellsworth, Cong. Sab. sch., 5; Greenwich, 2d Cong. Sab. sch., toward support Rev. L. Hodous, 20; Groton, Cong. Sab. sch., 4; New London, 1st Cong. Sab. sch., toward support Rev. C. N. Ransom, 16.42; Norwich, Broadway Cong. Sab. sch., in memory of Mrs. F. J. Leavens, 15; Putnam, 2d Cong. Sab. sch., of which 1.59 toward support Dr. H. N. Kinnear, 23.35; Waterbury, 1st Cong. Sab. sch., 20, 123 77
New York.—Albany, 1st Cong Sab. sch., toward support Rev. and Mrs. J. X. Miller, 15; Berkshire, Cong. Sab. sch., for Marsovan, 30; Buffalo, 1st Cong. Sab. sch., Women's Bible Class, toward support Rev. and Mrs. C. M. Warren, 10; Munnsville, Cong. Sab. sch., 1.50; Sidney, 1st Cong. Sab. sch., 5, 61 50
New Jersey.—Plainfield, Cong. Sab. sch. 20 00
Ohio.—Pierpont, Cong. Sab. sch., 3.10; Strongsville, 1st Cong. Sab. sch., 5; Twinsburg, Cong. Sab. sch., 6.30, 14 40
Florida.—Orange City, Cong. Sab. sch. 10 00
229 67

INTERIOR DISTRICT

Tennessee

Johnson City, Frank A. Clark, 15 00

Alabama

Talladega, Caroline E. Parkhurst, 15 00

Indiana

Winona Lake, M. S. Y., 100; Rev. A. A. Young, deceased, 100, 200 00

Oklahoma

Cashion, J. H. Carney, 5; Melville Carter, 1, 6 00

Illinois

Brimfield, Cong. ch. 21 50
Canton, 1st Cong. ch. 17 90
Chicago, Bowmanville Cong. ch., 10; Millard-av. Cong. ch., 10, 20 00
Elburn, Cong. ch. 25 00
Evanston, 1st Cong. ch., toward support Dr. C. H. Haas, 200 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
La Moille, Cong. ch. 20 31
McLean, Cong. ch. 5 35
Plainfield, Cong. ch. 10 00
Quincy, C. M. Blosser, 1 00
Rantoul, Cong. ch. 6 00
Roscoe, Cong. ch. 5 20
Seward, R. E. Short, for native helpers in Turkey, 1,000 00
Springfield, 1st Cong. ch. 15 49
Sterling, Cong. ch. 3 53
Wythe, Cong. ch. 8 00—1,484 28

Michigan

Alpine and Walker, Trinity Cong. ch. 4 00
Detroit, 1st Cong. ch., toward support Rev. J. H. Dickson, 40 50
Reed City, Cong. ch. 9 00
St. Clair, 1st Cong. ch. 75 00—128 50

Wisconsin

Longwood, 1st Cong. ch. 4 00
Milton, 1st Cong. ch. 10 00
Rhinelander, 1st Cong. ch. 6 00
Sparta, 1st Cong. ch. 19 00
Whitewater, Cong. ch. 33 75
Williams Bay, Cong. ch., for work in Turkey, 20 00
———, Matured Conditional Gift, 100 00—192 75

Minnesota

Laporte, Frank W. Hart, for Mindanao, 5 00
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 165.92; Pilgrim Cong. ch., 10.98; 1st Cong. ch., 7.50, 184 40
St. Paul, St. Anthony Park Cong. ch. 18 00—207 40

Iowa

Cedar Rapids, 1st Cong. ch. 16 50
Dubuque, 1st Cong. ch. 71 50
Eddyville, Cong. ch. 6 00
Elkader, Cong. ch. 6 82
Forest City, Cong. ch. 13 00
Monona, Cong. ch. 7 45
Montour, Mrs. R. M. Tenny, 200 00
Onawa, Cong. ch. 53 20
Sloan, Cong. ch. 9 53
Victor, Cong. ch. 4 00
Webster City, 1st Cong. ch. 40 25—428 25

Missouri

Lebanon, 1st Cong. ch. 15 00
Neosho, 1st Cong. ch. 32 00
St. Joseph, 1st Cong. ch. 72 05
St. Louis, Pilgrim Cong. ch. 138 75—257 80

North Dakota

Dwight, Cong. ch., Ladies' Aid, 8 00
Fredonia, Ger. Cong. Parish, toward support Rev. C. H. Maas, 20 00
Halliday, Henry Grossmann, 5 00—33 00

South Dakota

Centerville, Cong. ch.	2 06	
Eagle Butte, Cong. ch.	2 08	
Fairfax, Hope Ger. Cong. ch., Woman's Soc.	15 00	
Gregory, Cong. ch.	70	
Lane, Cong. ch.	2 09	
Mission Hill, Cong. ch.	2 56	
Yankton, Cong. ch.	5 90	30 39

Nebraska

York, Cong. ch.		40 00
Less, Legacies.—Crete, Aletta D. Pomeroy, to transfer to another account,		226 00

Kansas

Douglass, Cong. ch.	4 07	
Gaylord, 1st Cong. ch.	6 50	
Manhattan, 1st Cong. ch.	25 00	
McPherson, Cong. ch.	60 00	
Topeka, Central Cong. ch.	53 60	
Wichita, Fairmount Cong. ch.	17 02	166 19

Montana

Bozeman, Helen R. Brewer, for missions in Turkey,		10 00

Colorado

Denver, 2d Cong. ch., toward support Mrs. W. M. Stover,	41 67	
Loveland, 1st Ger. Evan. Cong. ch., Heinrich Gottmann, toward support Rev. C. H. Maas,	50 00	91 67

Young People's Societies

Illinois.—Chicago, Miss. Study and Prayer Union of The Moody Bible Institute, for Harpoot,	12 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda,	3 00
Wisconsin.—Madison, Plymouth Y. P. S. C. E., 5; New London, 1st Y. P. S. C. E., for Madura, 1.55,	6 55
	22 05

Sunday Schools

Illinois.—Albion, Union Cong. Sab. sch., 2.26; Chicago, Grayland Cong. Sab. sch., Prim. Dept., 18; do., Crawford Cong. Sab. sch., for Mt. Silinda, 10,	30 26
Minnesota.—Biwabik, Cong. Sab. sch., 5; Minneapolis, Lyndale Cong. Sab. sch., for Shaowu, 15,	20 00
Iowa.—Mason City, Cong. Sab. sch., Delta Alpha Class, 10; Montour, Cong. Sab. sch., 4.47,	14 47
Nebraska.—Weeping Water, Cong. Sab. sch.	14 21
Kansas.—Gaylord, 1st Cong. Sab. sch., 3.50; Udall, Cong. Sab. sch., 12.45,	15 95
	94 89

PACIFIC DISTRICT

Arizona

Tombstone, 1st Cong. ch.	14 00

Idaho

Kootenai, Cong. ch.	8 37	
Westlake, Cong. ch.	2 04	10 41

Washington

Anacortes, Pilgrim Cong. ch., Friend,	2 50	
Bellingham, 1st Cong. ch.	10 18	
Everett, 1st Cong. ch.	24 19	
Hillyard, Cong. ch.	5 00	
Naches, Cong. ch.	7 00	
Richmond Beach, Cong. ch.	1 30	
Seattle, Plymouth Cong. ch., 135; University Cong. ch., toward support Rev. F. B. Warner, 100; Prospect Cong. ch., 35,	270 00	
Spokane, Corbin Park Cong. ch.	19 00	339 17

Oregon

Hood View, Cong. ch.		3 60

California

Bowles, Cong. ch.	2 59	
Campbell, Cong. ch.	11 50	
Grass Valley, Cong. ch.	9 87	
Kenwood, Cong. ch.	3 31	
Martinez, Cong. ch.	7 55	
Oakland, Myrtle-st. Cong. ch., 4.30; Olivet Cong. ch., .82,	5 12	
Palermo, Cong. ch.	2 11	
Pasadena, 1st Cong. ch., Woman's Miss. Soc.	11 31	
Pescadero, Cong. ch.	2 91	
Petaluma, Cong. ch.	5 25	
Rocklin, Cong. ch.	1 38	
San José, Cong. ch.	30 00	
San Juan, Cong. ch.	2 30	95 20
Legacies.—Monrovia, John Q. Adams, by Augustus Adams, Ex'r,		976 75
		1,071 95

Hawaii

Legacies.—Honolulu, Eliza C. Scudder, by Doremus Scudder, Ex'r,	2,030 00

Sunday Schools

Washington, Lowell Cong. Sab. sch.	1 00

MISCELLANEOUS

Turkey

Constantinople, Greek Protestant ch., of which 4.40 for Africa,	13 20

Mindanao Medical Work

Scarsdale, Friend,	100 00

WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part,	13,324 97	
For building, Ladies' Residence, Tientsin,	1,500 00	
For medical grant for missionaries, Japan,	90 13	
For conveyance allowance for missionary, Madura,	100 00	
For Day School, Tientsin,	15 00	15,030 10

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 4,000 00

For Tehchow, Porter Hospital equipment,	600 00	
For bathroom for Woman's Work Building, Fenchowfu, care Mrs. P. T. Watson,	30 00	
For Lucy Perry Noble Bible School, Madura, care Miss E. M. Swift,	450 00	5,080 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 725 00

20,835 10

Additional Donations for Special Objects

Maine.—Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 131.75; ———, Friend, for native helper, care Rev. R. A. Hume, 100,	231 75
New Hampshire.—Bennington, Miss C. E. Rogers, for hospital, care Dr. H. N. Kinnear, 10; ———, Friend, for evangelistic work, Battalagundu, care Rev. B. V. Mathews, 500,	510 00
Vermont.—Barre, O. G. Stickney, for work, care Rev. John X. Miller, 20; Benson, Mrs. L. S. Austin, for hospital, care Dr. H. N. Kinnear, 1,	21 00

Massachusetts.—Amherst, Friend, for work, care Rev. Edward Fairbank, 20; Auburndale, Lasell Miss. Soc., for work, care Mrs. H. H. Riggs, 15; Boston, 2d Cong. Sab. sch. (Dorchester), Bumpus Memorial Class, for work, care Rev. P. L. Corbin, 50; do., A. W. T., of which 100 for hospital, care Dr. and Mrs. H. N. Kinnear, and 100 for hospital, care Dr. W. A. Hemingway, 200; Brockton, Porter Y. P. S. C. E., Senior Dept., for work, care Rev. L. F. Ostrander, 5; Danvers, Friends, for work, care Miss Clara C. Richmond, 20; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for work, care Rev. C. A. Nelson, 16.88; Lowell, Miss C. A. Lathrop, for work, care Dr. H. N. Kinnear, 2; Malden, 1st Cong. Sab. sch., for pupil, care Harold B. Belcher, 20; Northampton, Edwards Cong. ch., Ladies, for hospital equipment, care Dr. F. F. Tucker, 103; Northboro, Mrs. Henry G. Corey, for use of Dr. F. F. Tucker, 2.50; South Hadley, Y. W. C. A., Mt. Holyoke College, for King School, care Miss C. R. Willard, 25; Westboro, Charles M. Packard, for native teacher, care Rev. Edward Fairbank, 50; Westfield, Elizabeth K. Snow, for pupil, care Miss Frances K. Bement, 5; ———, Friend, of which 150 for work, care Rev. C. A. Nelson, 100 for work, care Rev. W. C. Fairfield, 50 for work, care Rev. A. A. McBride, 100 for work, care Rev. Frank C. Laubach, and 25 for work, care Rev. W. H. Bowers, 425, 959 38

Connecticut.—Bridgeport, Mrs. L. W. L. Goff, for work, care Miss C. R. Willard, 25; Elmwood, Edward F. Cowles, for debt on church, care Rev. R. F. Black, 2; Hartford, Rev. Edward W. Capen, for debt on church, care Rev. R. F. Black, 5; do., Laura W. Heermance, for hospital work, care Dr. H. N. Kinnear, 3; New London, Mrs. J. N. Harris, toward Plant Extension Fund of American College, care Rev. William M. Zumbro, 1,000; Salisbury, Cong. Sab. sch., Young Men's Class, for student, care Rev. R. A. Hume, 30; Wilson, Y. P. S. C. E. of ch. of Christ, for boys' industrial work, Sholapur, 30, 1,095 00

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Castile, Sanitarium Mission Circle, for students, Peking, 50; Geneva, Mrs. Carrie Hubbard, for work, care Mrs. Hugh W. Hubbard, 10; New York, Mrs. John S. Kennedy, for International College, care Rev. A. MacLachlan, 3,000; do., Jane M. Smith, for work, care Miss Mary L. Matthews, 20; do., Julia Lathers, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 10, 3,110 00

Pennsylvania.— Germantown, 1st Presb. Sab. sch., for use of Miss H. G. Powers, 10; Mercersburg, Anna Myers, for hospital, care Dr. and Mrs. H. N. Kinnear, 3; Pittsburgh, Friend, through Mrs. Lucetta McConnaughey, for School for Married Women, care Miss Grace McConnaughey, 5, 18 00

Ohio.—Bath, Cong. ch., Mrs. C. O. Hale and Mrs. P. L. Oviatt, for work, care Dr. H. N. Kinnear, 3; Cleveland, Mrs. James F. Jackson, for King School, care Miss C. R. Willard, 12, 15 00

West Virginia.—Morgantown, Rose M. Sweeney, for King School, care Miss C. R. Willard, in memory of Nellie Sweeney Palmer, 3 00

Indiana.—Howe, Jane P. Williams, 240, and Katherine R. Williams, 75, for work, care Rev. R. A. Hume, 315 00

Illinois.—Chicago, James W. Porter, for assistant to Mr. J. Van Wie Bergamini, 800; do., F. H. Tuthill, for work, care Rev. C. L. Storrs, 500; do., Miss M. A. Roberts, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 15; do., C. L. Granger, for debt on church, care Rev. R. F. Black, 2; Oak Park, Jennie Dupuis, through Inez L. Abbott, for work, care Mrs. L. F. Ostrander, 1, 1,318 00

Michigan.—Big Rapids, 1st Y. P. S. C. E., for pupil, care Rev. J. J. Banninga, 15; Detroit, 1st Cong. ch., for work, care Rev. J. H. Dickson, 150, 165 00

Wisconsin.—Milwaukee, Grace A. Nelson, for debt on church, care Rev. R. F. Black, 1 00

Minnesota.—Minneapolis, Edina Y. P. S. C. E., for pupil, care Rev. R. E. Chandler, 10; do., Miss H. M. Griffith, through Mrs. G. E. White, for King School, care Miss C. R. Willard, 9; St. Paul, Mrs. S. B. Greene, for use of Dr. and Mrs. H. N. Kinnear, 10, 29 00

Iowa.—Cedar Falls, Mary F. Hearst, nieces and nephews, for Bible-woman, care Miss F. K. Bement, 27.50; Decorah, Y. P. S. C. E., for King School, care Miss C. R. Willard, 15, 42 50

South Dakota.—Yankton, Cong. Sab. sch., for use of Rev. J. J. Banninga, 8 50

Kansas.—Ottawa, Mrs. G. F. Stephenson, for work, care Miss Grace A. Funk, 30 00

Washington.—Cheney, Cong. ch., Woman's Miss. Soc., for bed in hospital, care Dr. F. F. Tucker, 10; Seattle, A. H. Marsh, for pupil, care Dr. C. W. Young, 10, 20 00

California. — Claremont, Mrs. Helen G. Renwick, for village school, care Rev. G. G. Brown, 200; do., do., for pupil, care Mrs. G. G. Brown, 30; Los Angeles, L. W. Keister, of which 150 for school building and 50 for native worker, all care Rev. E. Fairbank, 200; Sacramento, Mrs. C. T. Tinker, for work, care Miss Frances C. Gage, 12.25; San Anselmo, Friends, through Howard D. Chandler, for work, care Dr. C. H. Haas, 4.40, 446 65

Canada.—Pictou, Claribel Platt, for use of Miss C. R. Willard, 10; Toronto, Mrs. Herbert Langlois, for use of Miss C. R. Willard, 50; Wiarton, Friend, of which 35 for native helper, care Rev. E. H. Smith, and 5 for hospital, care Dr. H. N. Kinnear, 40, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Miss Fanny E. Burrage,	6 58	
For carriage for Miss Gertrude E. Chandler,	10 00	
For do., for do.	17 50	
For work, care Miss Mary M. Root,	30 00	
For additional grant for missionary, Ceylon,	25 00	
For pupil, care Miss Elizabeth S. Perkins,	10 00	99 08

From *Canada Congregational Woman's Board of Missions*
Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For Bible work in schools, care A. A. Ward,	100 00
	8,637 86
Donations received in March,	59,237 86
Legacies received in March,	16,072 25
	75,310 11

Total from September 1, 1915, to March 31, 1916. Donations, $486,166.16; Legacies, $77,253.41 = $563,419.57.

Arthur Stanwood Jordan Memorial Fund

Massachusetts. — Clinton, Rev. W. W. Jordan, 20 00